The Lutheran Outlook

NH 2227
.P7 #25

Peripheral Piffle

Virgin Birth

The Healing Miracles of Jesus
G. Arthur Fry

American Lutheran Conference
President's Report
Commission on Social Relations

Religious Broadcasting
Donald L. Fritz

OLUME XVIII JANUARY, 1953 NUMBER 1

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

v.18
1953

THE EDITOR'S PAGE

Who's Who—In the editorial department you will find the address given by Dr. S. E. Engstrom on his election to the presidency of the American Lutheran Conference in November. Among the articles we are including the report of the retiring president, Dr. Oscar A. Benson, and the report of the Commission on Social Relations at that same meeting. I consider parts of the latter report to be unusually interesting and important. Dr. G. Arthur Fry, author of "The Healing Miracles of Jesus" is a Pittsburgh minister of the United Lutheran Church. Donald Fritz's "Religious Broadcasting" is continued.

—0—

"Lying in State"—That is the title of a book by Stanton Griffis, former U. S. ambassador to Poland. "Lying in State" is a title that suggests its author was overtaken by an overwhelming urge to be clever. What does it mean —that lying is a regular procedure in the State Department? Or merely that the State Department is dead? In either case it is not very complimentary.

—0—

Old Inscription — The following words are taken from a five-hundred-year old tombstone at Kirby, England:

"When pictures look alive with movements free;
When ships like fishes swim beneath the sea;
When men outstripping birds shall scan the sky,
Then half the world deep drenched in blood shall lie."

—0—

In the News—One minister in my own city got into the newspapers twice in one week recently. The first time he appeared in pictures on the sports page clothed in full liturgical panoply (he is an Episcopalian) "blessing the hounds" at a local hunt club. The poor fox didn't get into the pictures. Didn't he need shriving as much as the hounds needed blessing? Within a few days the same clergyman made the news again with an account of how they serve coffee in his church after the worship service. He said that Episcopalians are sometimes called "God's frozen people," and the coffee seems to warm them up a little.

—0—

Old Story—Over 2,300 years ago, in Aristophanes' hit play Ecclesiazusae, a lady Communist named Praxagora said:

"I want all to have a share of everything and all property to be in common; there will no longer be either rich or poor; no longer shall we see one man harvesting vast tracts of land while another has not ground to be buried in . . . I intend that there shall be only one and the same condition of life for all . . . I shall begin by making land, money, everything that is private, common to all."

"But who," asks Blepyrus, another character, "will do all the work?"

"Oh," says Praxagora, "we shall have to have slaves."—**Selected**.

—0—

Roy Rogers' Bible—"We have found a genuine reading of the Bible—with care for the thought behind the words as well as for their beauty and melody —a daily source of inspiration. It holds comfort, guidance, spiritual nourishment for every day, for every move. It is a sustaining habit whose full meaning can only be found through trial. Once found, it is a habit which renews itself each day, repays a thousand times over whatever time you spend on it."—Roy Rogers and Dale Evans Rogers in **Bible Society Record**.

—0—

Radio Culture—A Methodist laymen appearing before the Congressional committee investigating the moral tone of radio programs complained that beer ads encroach even on cultural and religious programs. In one instance recently an announcer, after troducing the Rev. Dr. Norman Vin Peale, told the audience, "But first have a word about Knickerbo beer."

—0—

Bible Burning—In Rocky Mo North Carolina, a Baptist preac named Martin Luther Hux got s publicity by burning some pages copy of the Revised Standard Ver of the Bible. What a name for a B burner! His first two names belon to a man whose own books were bu ed by ecclesiastical authorities, but put the Bible into the hands and he of millions. And his last name is most the same as that of John Hus, courageous forerunner of Luther.

The Lutheran Outlo

Official Organ of the American Lutheran Conference

THE REV. J. A. DELL, D.D., Editor
313 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of Ch tian work in general. The American Luth Conference was organized in 1930 and con of the following independent church bod The American Lutheran Church, the Ev gelical Lutheran Church, the Augustana angelical Lutheran Church, the Lutheran Church, and the United Evangelical Lut an Church. The Conference has a total tized membership of 1,721,103. Its congre tions number 6,266, and it has 4,651 ordai ministers.

OFFICERS OF CONFERENCE

President: Rev. Oscar A. Benson, 2445 P Ave., Minneapolis 4, Minn.

Secretary: Rev. Norman A. Menter, D Detroit, Mich.

Treasurer: Mr. Otto Leonardson, 2445 P Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ente as second class matter at the post office Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $3.00 per y in advance; $5.00 for two years in advan $4.00 per year to foreign countries, or years for$6.00.

All communications pertaining to adv tising, subscriptions and change of addr should be addressed to Mr. P. A. Magnus Manager, Lutheran Publishing House, Bl Nebr.

The
LUTHERAN OUTLOOK

OLUME XVIII JANUARY, 1953 NUMBER 1

EDITORIAL

Persecution of Religion

It has been said that more Christians have suffered and died for their faith's sake in the twenty years from 1933 to 1952 than in the nineteen centuries from 33 to 1933. This persecution of Christians is still going on. Recently the Roman Catholic hierarchy of Canada sent a letter to Lester Pearson, Canada's Minister for External Affairs, urging that the Canadian government protest officially against the death sentences pronounced upon several Catholic priests by a Communist court in Bulgaria. The letter said that the bishops "are saddened at the thought that persecution directed against the Church and her missionaries in the countries under Communist domination is ever on the increase. Catholic bishops are sentenced to death as hardened criminals; men and women engaged in missionary work are being imprisoned, tortured and mistreated."

The Canadian Council of Christians and Jews, through its executive secretary, Dr. Richard Jones, added its voice to the protest and suggested that Protestants should join the Catholics in their plea. "When the Bulgarian Protestant clergymen were subjected to these mock trials several years ago," said Dr. Jones, "the Catholics raised their voices in protest, it will be remembered. All men of good will, all men who believe in God, Christians and Jews alike, are united in protesting such persecution of religion."

There are three things I should like to say in that connection.

1. That Protestant Christians do heartily deplore the persecution of Christians anywhere and no matter whether the Christians so persecuted are Protestants or Catholics. This is in accord with the Protestant position on religious liberty. We realize that if we do not grant the right of religious liberty to those who disagree with us, we cannot consistently demand the same right for ourselves where we are in a minority. Therefore in this country where Roman Catholicism is a minority religion, they are given every right to propagate their faith that anyone else has.. And if occasionally a few ignorant and misguided zealots like the K.K.K. try to threaten Catholics, intelligent Protestants are the first to condemn and root out such practices.

2. That the Roman Church has not been entirely innocent in the matter, but by her tenets and pronouncements has fostered the suspicion of her that is held in some quarters. She claims to be not only a religion but a state, and her spiritual head the head of that state. Her bishops report to that head and are subject to him. Wherever his subordinates live, they live as subjects of the Vatican authority. Hence the suspicion that they are spies of a foreign "state." Rome certainly does nothing to allay that suspicion when she brings pressure to bear on the American president to appoint an ambassador to the pope, on the ground that the pope has emissaries in all lands who report to him and therefore has access to information which it will profit America to share.

3. That the plea from the Roman hierarchy that Protestants should join them in protesting against the persecution of Roman Christians would be much more likely to get a hearing if Protestants did not know so much about Rome's own practice of religious intolerance. For example, the same week that the news service reported about the letter of the Canadian hierarchy mentioned

above, it also reported about another letter. This was a letter to President Truman from 400 Protestant churchmen, including men of such caliber as John A. Mackay, head of Princeton Seminary, Charles Clayton Morrison, former editor of the Christian Century, Harry Sloane Coffin, former head of Union Seminary, Halford E. Luccock of Yale Divinity School. They asked the president to withhold financial aid from Spain until discrimination against Spanish Protestants is ended. They urged him to end "the bitter contradiction of American money used to keep in power a foreign government which encourages the persecution of men, women and children because they confess the same Protestant faith as do the majority of Americans from whom the money comes."

They said: "Protestants (in Spain) cannot practice as physicians, lawyers, teachers, or hold public office. Baptism, marriage, or other spiritual comfort received at the hands of their own ministers, or in accordance with the rites of their own communions, have no legal recognition. Protestants cannot advertise, call public attention to their religious buildings, or make public announcement of the hour or place of their religious services. They are forbidden to organize new congregations, establish new places of worship, operate schools for the children, or recreational centers for their people."

Now read again that line from the letter of the Canadian hierarchy: "Men and women engaged in missionary work are being imprisoned, tortured and mistreated." We agree that it ought not to be tolerated in Bulgaria without protest, loud and long. And also that it ought not to be tolerated in Spain and Colombia without a vigorous protest that will be heard even behind the cloistered walls of the Vatican.

Peripheral Piffle

I got hold of a new book on preaching. It is a symposium of thirteen different famous preachers. The title is ""This Is My Method," and the sub-title, "The Art of Sermon Construction." Each of the thirteen describes his method of producing a sermon, and then gives also the sermon that was thus produced.

A famous name attracted me, the name of a man who has published a dozen or more volumes of sermons. So I turned to the proper page and read that chapter first.

The text was a surprise. It consisted of seven words from Acts 9:25: "And let him down in a basket." To pick a text like that from the inexhaustible riches of God's Word, and make that the basis of a week's work and a half-hour discourse to a large and expectant congregation is an almost unbelievable absurdity. Suppose that is the last sermon you are permitted to preach. Before another Sunday death and judgment overtake you. You stand before St. Peter at the pearly gates (I don't believe that hoary legend about St. Peter, but we are just pretending) and he asks you what your business was on earth.

"I was a preacher."

"Oh! What kind of a preacher?"

"A preacher of the Word of God. And quite a succ ful one, I may add. Great crowds came to hear preach. Thousands bought my books of sermons."

"Indeed! What did you preach on last Sunday?"

"I preached on the text, 'And let him down in a b ket'." (Can you imagine the look of astonishment on apostle's face?)

If you wanted to build a lasting structure and th were magnificent great building stones at your dispo would you pass them by and hunt around until you fo an odd little pebble about the size of your thumbnail spend a lot of time polishing and preparing it for a pl in your noble structure? Every preacher is supposed be building. "I have laid the foundation," says St. P "and another buildeth thereon. But let every man t heed how he buildeth thereupon." In another place that same letter he says, "He that prophesieth edifi (builds up) the Church." But not with curious little p bles!

Suppose one of your members stood before St. Pet gate at the same time you did. He says, "I was a g church member. I went to church regularly. In fac heard Dr. Pebblepicker here preach just last Sun night."

"Do you remember what the sermon was about?" a the gatekeeper.

"Oh, yes. The text was 'And let him down in a b ket'. "

Are your ears red! A chance to preach the unsear able riches of Christ to an immortal soul about to be c ed before the Judge, and you went clear out to the e of God's Word and presented him with a little periphe pebble.

What is this "and let him down in a basket"? It i line from the life of St. Paul at the time he escaped fr Damascus. You might have preached Christ, as P always did; but no, you had a different idea. You co taken some important moment from St. Paul's life wh he, speaking by the Spirit of God, gave some ringing r elation of divine truth important to all men for all ti but no, you wanted to go away in a corner and pick u little pebble that no one else would think of using.

Why? What was the idea? The idea was that the are many unsung heroes, "mute, inglorious Milton flowers "born to blush unseen and waste their sweetn on the desert air," who live unnoticed and die "unwe unhonored, and unsung." They are mentioned imp sonally, but we never learn their names. Among th are these men who let Paul down in a basket over t wall. There was no picture of them along with St. P in the paper the next morning, accompanied by ban headlines: "Saul of Tarsus Escapes. Shamus O'Flahe and Sven Olson assist him by holding the rope." The weren't any cameras. There wasn't even any newspap

Alas, the poor men—no publicity! So at this late d you are going to make it up to them. You are going tell a waiting audience all about them. Of course, y don't know their names. But there was certainly som

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

y at the end of that rope. And somebody must have le the rope. And the basket.
o you talk about such things for thirty minutes to the gry souls in your congregation. And let them down sermon.

rgin rth

ou have no doubt read of that preacher in North Carolina who burned at least some pages of the Revised ndard Version of the Bible because he considers it a lernistic interpretation. One of the things that particularly irk him is the translation of the Hebrew word nah" as "young woman" instead of "virgin" (as in the g James Bible) in the passage, "a virgin shall conve and bear a son" (Isa. 7:14). Luther translates "eine gfrau" which is literally "young woman" but by contion also "virgin." Our Lutheran confessions state elief in the virgin birth of Jesus.

f course, neither the Lutheran confessions nor Luther her the King James translation nor the Revised ndard is an absolute authority. The Apostles' Creed eed says, "I believe . . . in Jesus Christ, His only , our Lord, who was conceived by the Holy Ghost, n of the virgin Mary." That is no proof either, un- it is based on divine revelation; but it does show that Lutheran confessions and the King James translation in harmony with the belief of the ancient Church.

hat ancient Church did not have the King James nslation, so its faith was not based on a translation. ere did that faith come from? It is based upon Mary's versation with the angel Gabriel (Luke 2:34,35):

Then said Mary unto the angel, How shall this be, eeing I know not a man? And the angel answered nd said unto her, The Holy Ghost shall come upon nee; therefore also that holy thing which shall be born f thee shall be called the Son of God."

s based also upon the words of the angel in Joseph's am (Matthew 1:20,ff.):

Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of he Holy Ghost . . Now all this was done that it might e fulfilled which was spoken of the Lord by the rophet, saying, Behold, a virgin shall be with child, nd shall bring forth a son, and they shall call His name mmanuel . . . Then Joseph . ..took unto him his ife, and knew her not till she had brought forth her rstborn son." See also v. 18.

hat should take care of the meaning of Isaiah 7:14, e the Holy Ghost Himself through Matthew quotes passage as being fulfilled in the conception of Jesus the Holy Ghost. There is also the parenthesis in Luke , "And Jesus Himself began to be about thirty years age, being **(as was supposed)** the son of Joseph." re is, too, at least one translation of John 1:12, which ds: "To them gave He power to become the sons of l, even to them that believe on His name **who was** n not of blood, nor of the will of the flesh, nor of the will of man, but of God"—making the last relative clause depend on the pronoun "His" rather than on the word "them."

So there is plenty of authority, among those who accept the Word of God, for the Apostles' Creed and for the faith of the Church in the virgin birth. One should also read again the letter to the Hebrews in the light of Luke 2:35 and Matthew 1:20. How else can we understand the superiority of our Great High Priest?

It is therefore rather surprising that the **Christian Century** should accept and publish in its Dec. 17 issue an article called "Christmas According to Joseph," by a Congregational minister, Roy M. Pearson.. It is a fanciful tale, but the words it puts into Joseph's mouth indicate a rejection of the virgin birth. I quote some of the sentences:

> "It was as if there were some deed which we (Joseph and Mary) could do for God and no one else could do, as if there were a purpose she and I were meant to share together . . . It was a happy hour . . for both of us when we were sure that we would one day have a baby . . My Jesus was the son of God all right, for through the years God lived in him as he has never lived so fully in another man on earth. But he was my son, too, I tell you!! As surely as your boys and girl are yours today, so he was mine in Bethlehem; and if I take a father's pride in him, let only fathers say that I am wrong. Yet still my pride is not the child of anything which I accomplished on my own, but only of the fact that God could use a carpenter like me to be a channel of his grace, that he could choose a village maiden as the mother of his greatest gift to men."

The intent is obvious. Jesus was Joseph's son as well as Mary's. This is not the teaching of the Scriptures or of the historic Church. It is the ancient Arian heresy revived. I wonder what old Athanasius would say. The Century's "Who's Who" says of Mr. Pearson that he is preaching regularly on the radio program of the Massachusetts council of churches, "This I Know." Many Christians would ask, "What can any man **know** of God who has no authority in the Word?" The Century also says that Mr. Pearson's book, "Here's A Faith For You," will be published soon by Abingdon-Cokesbury. Not a faith for me.

President's Address

(Response of Dr. S. E. Engstrom to Election as President of the American Lutheran Conference)

It would be quite unthinkable and ungrateful for any member of the American Lutheran Conference to do otherwise than accept the privilege of office which you have offered to me. To do so would be unmindful of the years of happy, profitable fellowship which we have enjoyed in the American Lutheran Conference, and ungrateful to the several worthy predecessors who have held this office.

It would be most difficult, even if it were desired, which it is not, for an Augustana representative to de-

cline this office at this Convention, because it would cause further misunderstanding of the position of the Augustana Lutheran Church in relation to present merger negotiations. The Augustana Lutheran Church has, by resolution, given evidence of its continued deep friendship and respect for all member churches, pastors, and laymen in the American Lutheran Conference.

This election, as I interpret it, gives evidence of the fact that the other bodies of the American Lutheran Conference accept these statements of Augustana as being earnest and sincere.

That the selection should fall on me, as an individual, fills me with wonderment and with humility. My stand regarding Lutheran Unity is well known to this Convention. I can only reiterate that this election does not in any way affect my convictions regarding the desirability and possibility of at least National Lutheran Council merger. Being in complete agreement with the decisions of our Church, this election does pose some intriguing problems for me, but I am sure they will not prove too disturbing.

It was inevitable that the unity meetings held last Monday, when Augustana and the other four bodies of the American Lutheran Conference decided to follow separate roads for a while, should have provided the background for our Conference sessions. Though these meetings of the Committee of 45 were not officially related to the American Lutheran Conference, there is a close heart and mind relationship.

However, these Conference sessions have demonstrated that for the present, the American Lutheran Conference does have a mission to perform. Regardless of what may have been the attitude before we started this meeting, or what may be the attitude in the future, this Conference has a responsibility at present, not the least to help prevent further confusion regarding the unity discussions.

It is unfortunate that the words "withdrew" and "quits" have been applied to Augustana's relation to the merger discussions. Rather, in a good, brotherly spirit we tried together to find a new level on which to proceed, and failing in that we have agreed to disagree.

After all, we are not called upon to "make one Chur The Lord has already done that! Our primary con is to be sure that we are a part of that Communior Saints. If it should be Augustana's destiny to "s alone" for the present, this shall never interfere with love for our sister churches of the American Luth Conference, whether they continue as four churche merger takes place. Perhaps this very act of Augus may, by the guidance of God, best serve the cause of mate complete Lutheran Unity which we all devoutly sire. The world must see, by our example, that the a deeper unity of love and fellowship in Christ w transcends organizational merger discussions.

At the same time, it should be obvious that these two years must be devoted to the study of the futur the American Lutheran Conference. No organiza should live only because it doesn't know how to die. the other hand, no organization with a history as sig cant as that of the American Lutheran Confere should die unless it leads to something bigger and be There are various ways in which a larger free confer may come to pass, such as was suggested through the dium of the National Lutheran Council. However, i other possibilities fail, then it would appear to me tha our next meeting we should forthrightly and courage ly find some way of enlarging the membership, scope, influence of this free conference and thus increase benefits of our fellowship and discussion.

During these next two years, it shall be my hope endeavor to assist in carrying out the decisions of meeting, secure in the conviction that at this moment have a significant responsibility to fulfill, and to con the affairs of the Conference in such a way that two y hence, discussions which at this point seem inevit may be held, leading to a clear cut course for the fu of the American Lutheran Conference.

To that end, I solicit your cooperation and your pra that the Lord of the Church may give us

"light to guide us
courage to sustain us
and love to unite us"

The Healing Miracles of Jesus

G. Arthur Fry

The miracles of Jesus may be divided into two groups: 1. Supernatural power expended upon things inanimate, as the turning of water into wine, the ning of the tempest, etc. 2. Supernatural er expended upon human beings. These latter mirs may be further divided into two groups: 1. Raisings he dead, of which there are three described—the ow's son at Nain, the daughter of Jairus, and Lazarus Bethany.. 2. Healings of physical disorders and dis-es, of which there was a large variety and an unnumed multitude, as is indicated by numerous passages he Gospels, such as that in the fourth chapter of Matw which reads: "And Jesus went about all Galilee, ching in their synagogues, and preaching the Gospel he Kingdom, and healing all manner of sickness and manner of disease among the people. And His fame nt throughout all Syria and they brought unto Him all people that were taken with divers diseases and tornts, and those that were possessed with devils, and se which were lunatic, and those which had the palsy; He healed them."

The study of these miraculous works of Jesus has led cere but deluded people into all kinds of eccentric, exvagant and absurd practices in the effort to duplicate se mighty works of our Lord. Taking their stand upcertain New Testament passages like "The prayer of h shall save the sick", they have contended that the racle working power of Jesus was to be perpetuated His church and carried on by her. Among those pases the favorite is perhaps John 14:12, "And greater rks than these shall ye do, because I go unto my Fa-r." Large numbers of Christians understand these rds of our Lord as referring to miracles, or more specially to the healing of disease. But if these "greater rks" have reference to physical wonders, it is evident even the casual student of the New Testament that that mise is not fulfilled in the sacred records, for while ne of the immediate disciples of Jesus did perform mi-ulous acts, they were not as numerous or as startling those performed by Jesus. The unavoidable conclus- is that Jesus on this occasion, as on others, was not rring to physical miracles or healings, but to mighty inrnal changes that were to be wrought in the hearts of n through the preaching of His Word, such as occurred the day of Pentecost, when in one day three thousand uls were born into the kingdom of God.

Nevertheless many sincere people feel that the Chris-n Church has failed to live up to her privileges and oprtunities, when she turned over to a class of professionmen the healing of disease, while she confines her efrts to merely praying for the sick. They say the Church ought to do more than pray for the sick, that in the name of Jesus she ought to heal them as Jesus did, without the use of natural remedies, that this power of physical healing He conferred upon His followers as their permanent possession. So these believers organize themselves into various kinds of faith healing sects and cults, or if they remain in those Christian bodies which do not major in miraculous healings, they are on this subject not in sympathy with their church.

All who accept the New Testament agree that Jesus was a worker of miracles, and the greatest of whom we have any knowledge. The whole course of His three-year ministry is studded with demonstrations of supernatural power, among which healings of the sick were most numerous. The Gospel writers describe in detail a great many cases taken from a vast multitude of cures. Yet what we have described here is only a mere fragment of the whole healing ministry of Jesus.

In these Gospels there are twenty-three different miracles of healing that are more or less fully described. In reading one is immediately impressed with the varied modes of procedure employed by Christ. For example, in three of these recorded healings the patient was not even in His presence—the nobleman's son, the Syro-Phoenician woman's daughter, and the centurion's servant. In others He healed the sick with a mere word of command. In others with a mere gesture or motion of the hand. In others He combined words and actions. In still others He gave words of instruction, the healing coming in the process of obedience. In some cases the healings were gradual; in others instantaneous. In some the healing was sought; with others it was not. In some cases the afflicted themselves made their plea for help. In others, the intercession came from their friends. When we attempt to classify these healing miracles of Jesus they baffle us. Jesus was not a specialist dealing with one kind of disorder, but all kinds of diseases, curable and incurable, yielded to Him with equal celerity.

Nor did He have one method of treatment. Some quacks use the same bottle and the same treatment for various diseases, but Jesus had no one method. Every case was treated differently.. Now what does this signify? This: You cannot follow Jesus in this matter of healing. If for blindness, or leprosy, or lunacy He had practiced certain definite modes of procedure, we might have discovered His secret and imitated Him. But there was no uniformity in His modes of operation, and when we ask of any particular disorder, "How would Jesus have treated it? What would He have done or said?", the best we can say is, "We do not know. We cannot even conjecture." If Jesus had intended that His miracle-working power should be perpetuated in His dis-

ciples, He gave us no instructions as to the mode of operation, and when we would emulate His example we are plainly baffled.

And just as Jesus had no uniform modes of procedure, so He had no uniform requirements of His patients. It is often erroneously affirmed that He demanded faith in all whom He healed. On that position the faith-healing cults build their practice, and when cures are not effected, they place the failure upon a lack of faith in the afflicted, or in his relatives and friends—a very cleap way of getting out of a bad difficulty. Now what are the facts with regard to the place of faith in the physical healings of Jesus? Here they are: In fourteen of the healing miracles, more or less fully described, the narratives do not mention faith or belief either as existent or non-existent, which seems to show that faith in the patient or his friends was not indicated as a necessary factor. In nine of the twenty-three cases described, faith is mentioned, but in such a variety of ways that it becomes desirable to refer to them in order to determine the exact importance assigned to it. The cases in which faith appears as a factor in the miracle are as follows:

1. The healing of two blind men at Capernaum—Matt. 9:27-31; Mark 8:22-26. As a preliminary to working this miracle, Jesus asked, "Believe ye that I am able to do this?" The blind men replied, "Yea, Lord."

2. The healing of a leper at Gennesaret. The leper came with a voluntary profession of faith, saying, "Lord if thou wilt thou canst make me clean."—Mark 1:40-45.

3. The healing of a woman with an issue of blood—Matt. 9:20-22. Mark 5:25-34; Luke 8:43-48. In this case Jesus said to the woman, "Daughter be of good cheer; thy faith hath made thee whole," the reference to faith coming not before, but after the healing.

4. The healing of blind Bartimaeus—Luke 18:35-43. To him Jesus said, "Go thy way thy faith hath made thee whole." Here also faith is mentioned after the cure was effected.

5. The healing of the man sick of the palsy, Son, thy sins be forgiven thee." In this instance faith was exercised seemingly both by the sick and his friends.

6. The healing of the Syro-Phoenician woman's daughter—Matt. 15:22-28; Mark 7: 25-30. Jesus said to her, "O woman, great is thy faith; be it unto thee even as thou wilt." Here the faith was exercised by the mother of the patient.

7. The healing of the centurion's servant—Matt. 8:5-13; Jesus in this instance merely remarked to those about Him, "I have not found so great faith, no, not in Israel." Here again faith was exercised by another.

8. The healing of the demoniac boy—Matt. 17:14-20. Here it was the father in whom faith appeared.

9. The healing of the nobleman's son at Cana—John 4:46-53. In this case the faith of the petitioner was very limited and brought reproof from Jesus. And while it grew, he nevertheless did not come to an attitude of unqualified belief until after Jesus had given him the assurance that his son would live. Here also faith was exercised by one other than the patient.

In looking at these nine instances in which faith is m tioned, we find that in five of them, it is referred to a ing possessed by the patient, and in two of those five it was not mentioned until after the cure was affe Jesus did not name faith as a requirement, but only served its existence, leaving only one case, that of the blind men, in which Jesus required faith in the appli for healing, as a prerequisite to the cure.

As showing that faith was not an indispensable ment in the miracles of healing, it is interesting to that the impotent man at the pool of Bethesda did even know who his healer was, and when the stra asked him, "Wilt thou be made whole?" his comp was that he had no one to put him into the pool, whic regarded as the only means of his restoration.

The man born blind received his healing without solicitation on his part, and spoke of his benefactor a man called Jesus."

In two cases—the demoniac at Gadara and the dem ac in the synagogue—the narratives represent the p ents as taking an antagonistic attitude toward Christ, there was nothing in these cases that even remotely sembled faith.

Malchus also at the time of his healing was antagon to Christ, being engaged in helping to make him priso It is exceedingly difficult to suppose that faith in J was made a prerequisite to his healing.

Now with all these facts before us, we see that th normous importance which Christian thought has atta to faith as an essential element in the miraculous h ings is not justified by the teachings and practice of Lord. In two-thirds of His healing miracles, Jesus nothing about faith, and in those cases where He did referred to it by way of commendation rather than quirement. With these facts in mind, it is easily s why the great body of Christians has not fallen into practice of faith-healing.

It is sometimes said that the mere fact that people c to Jesus for healing indicated their faith in His powe heal. But we may doubt the validity of that conclus for we know how afflicted people, whom the physi has not helped, will go to such and such a person, or such and such a reputed cure, not because they have particular faith in the person or remedy, but simply kind of last resort, hoping against hope. It is perfe possible that that may have been the mental attitud some who came or were brought to Christ for heal Indeed many never even sought healing but receive just the same, and in several cases even without t consent.

The Gospels undoubtedly show that Jesus commen faith whenever He found it; that He regarded it as a s of mind that honored Him and therefore made His h ing power more certain and immediately effective.

And this is still the place of faith in modern healings the professional physician. We pray for the sick to spire in them faith, thus relieving or reducing fear anxiety and thus making recovery more likely. We p for the sick because we believe in God's power to h them through appointed agencies; by His directing

and knowledge of the physician in the right diagnos- the disorder and in the prescribing of the proper ing remedies. Any reputable physician will testify a patient who has lost heart, whose spirit is drooping who believes that he will die, while he is afraid to do makes the physician's task all the more difficult, and ces the patient's chances for recovery. Faith does e an important place in the healing of disease, but it s not have the determining, indispensable and solitary e given it by the faith-healing cults.

What then is the determining factor in the healing of ease? Certainly not the faith of the patient, but the of God, which He seeks to express through human ncy. When it is said that healing has failed through a k of faith either in the afflicted or his friends, it may mistaken. If God in response to genuine prayer or in- se faith were always to bestow miraculous healing ver, He would be subordinating His own infinite intel- nce to that of a human being, which is unthinkable. e true prayer of faith is one that is submissive to the l of God, as was the prayer of Jesus in Gethsemane, ere thrice He requested relief from the cup of suffer- , but each time said, "Not my will but thine be done"; l the prayer of St. Paul, who also thrice requested the noval of his thorn in the flesh, but was denied with the nforting assurance, "My grace is sufficient for thee." Granted that God does hear and answer the prayer of th for the recovery of the sick, should we dispense h natural means in seeking the cure? We will endeav- to answer by asking another question:

Hunger is a disease of the stomach. It is a sure sign at the body needs fuel, and if it does not get it the fire ll go out, the heart will stop, and the blood becomes d and ceases to flow. Ignore this danger signal—say, is a delusion of the mortal mind, as some characterize ease—and death by starvation will be inevitable. Well, gnizing this disease called "hunger" and praying to d for its removal, even using the petition that Jesus ught us, "Give us this day our daily bread", what do we after offering this prayer of faith? Sit down and wait r the shining loaves to fall from the sky? Not at all! stead we dig up the soil, plant the seed, care for the owing plant, etc., etc., all of which are among the estab- hed ways of God for healing physical hunger.

In a similar way, following the prayer of faith for heal- g, God expects us to find the answer in the healing roperties of barks, herbs, minerals, roots, and a thous- d forces that He has stored in nature for that very pur- se. If we ourselves are not proficient at it, He expects to engage the services of those who are, just as we re- rt to the services of an agriculturist to satisfy our hung- . Thus through the skill and wisdom of a physician, quired by study and experience, and the healing reme- es that he has discovered, disease may vanish, as hung- disappears through the services of the farmer. When ames said, "And the prayer of faith shall save the sick", e required also the application of oil, which was then ghly regarded for its healing qualities.

If some one should object that this was not the method of Jesus in healing disease, our reply would be, "We know it!" And the way in which we go about answering our prayer for daily bread was not His way in feeding the multitudes. Try His way in multiplying the loaves and see how far you get. When the winds howl around your home, threatening it with destruction, attempt His way of calming them and see whether they will respond to your faith. When you stand by the grave of some loved one, and your spirit is troubled as His once was, let your faith command death to release its victim, and see what will happen. If we cannot follow Jesus in multiplying the loaves, calming the storms, and raising the dead, why be so foolish as to think that we can follow Him in the healing of disease, and then be so unkind as to charge failure to a lack of faith.

To any thoughtful person it should be evident that God never intended that the sick should always be healed. If that were so then we should live here forever. No need for prepared mansions on the other side, if it were God's intention that our faith should always heal all our diseases. No! in the life of every human being there comes a time when the body must succumb to weakness and infirmity, when disease culminating in death, is inevitable. It is God's way of bringing us on to Himself in glory. As long as we are here, we ought to make this earth-life of ours as full and rich as we can. We ought to render the best possible service to God and our fellowmen. We ought to keep ourselves physically, mentally and spiritually in the best possible condition, and if through indiscretion or inherited weakness sickness should be our lot, we should do our utmost to free ourselves from it, asking for God's blessing upon all the means employed that through our restored health we may continue to serve Him. But when it becomes evident that the prayer of faith will not be answered as we had hoped, then we should calmly await the time of our departure in the assurance of life eternal.

Again, no discussion of the healing miracles of Jesus is adequate that does not consider the place and purpose of miracles in our Lord's ministry.

In the sacred scriptures miracles are sometimes termed "wonders", sometimes "signs", sometimes "powers", sometimes simply "works." The word "wonders" is never used alone, but always in conjunction with some other word, usually "signs", as "signs and wonders". To us this is significant, in that the ethical meaning of the miracle would be wholly lost, if all that the miracle produced was simply amazement, since the same effect may be produced by lesser causes. The miracle is not only a wonder, it is also a sign, an indication of something higher and more important than mere physical healing. We do not know of any incident in His ministry that more forcibly illustrates this than the healing of the paralytic. When he is brought to Jesus by his friends, Christ's first words to him are, "Son, thy sins are forgiven thee". But his friends were not thinking of forgiveness, much less asking for it, and they are not only astonished at His claim to the power of forgiveness, but disappointed with His grant. They questioned His power to forgive, but not

His power to heal. In vindication of His higher power and authority, the Lord said, "That ye may know that the Son of man has power on earth to forgive sins, I say unto thee, Arise, take up thy bed and walk." The physical healing was but the outward sign and proof of something greater in the power of Christ.

When Nicodemus began his midnight conversation with Jesus, he opened up on the subject of miracles—"Rabbi, we know that Thou art a teacher come from God, for no one can do these miracles ("signs", is the proper translation) that Thou doest except God be with Him." But Jesus instantly turned the conversation to that to which the signs point. Jesus answered. "Verily, verily, I say unto you, except one be born again, he cannot see the kingdom of God." It is as though Jesus said, "Let us not talk about the signs, but about the real thing to which they lead."

And when on a later occasion he said, "And greater works than these shall ye do, because I go unto the Father", His reference certainly was not to the repetition of greater physical miracles than He performed, for in these Christ had no equal, but rather to great spiritual transformations to be wrought by the disciples through the preaching of His Gospel, accompanied by the power of the Holy Spirit, such as occurred on the day of Pentecost, when three thousand souls were born into the kingdom of God through the preaching of Peter, and the prayers and testimonies of his fellow disciples.

When this transforming Gospel which ministers primarily to man's deepest needs—his need of pardon, of reconciliation with God, of holiness and of eternal life was brought to completion, miracles which accompanied its establishment as vindications of its genuineness, began to fade away. They were like the frame-work upon which some massive arch is being erected, which is taken down when the arch is completed. Miracles were but the swaddling clothes of the infant Church, which she rapidly outgrew. One who reads the New Testament even casually cannot but be impressed with the way in which miracles decrease as the years move on. The New Testament begins in a blaze of supernatural signs that are continued all through the Gospels, but when you pass into the epistles the references to miracles are few, while the emphasis is altogether upon repentance and faith, justification and holiness of life, and the saving grace of God revealed in Christ Jesus. These physical wonders and signs receded that they might give way to greater spiritual wonders and realities.

These faith-healing sects that make the healing of bodily disease a cardinal article in their creed have missed completely the significance of miracles in the ministry of Jesus. While they affirm that Jesus conferred His miracle working power upon His disciples for all time, they have nevertheless limited it to the healing of disease, making no effort to raise the dead or control the unconquerable forces of nature.

Man's chief and supreme malady, that which brought Jesus down and sent Him to the cross, is sin. Sin is to the soul what sickness is to the body, issuing in the endless separation of a man's soul from his Maker, as di finally separates the soul from the body. As physica ease assumes many forms—paralysis, fever, dr blindness, cancer, etc., so sin takes on many for man's life. It may appear as unbelief, neglect of transgression, etc., but whatever the form or forms, always fatal. It is from this awful condition that d a man for time and eternity that Jesus Christ del giving to us through repentance and faith produce His Word and His Spirit, the power of a new life. this healing of the hurts of the soul that constitute real miracles of life, far superior to any healings o body.

Here is a list of the physical disorders that Jesus ed: Blind, halt, deaf, dumb, withered, fevered, mai leprous, paralyzed, lunatic, dropsy, dead. Now le put down beside this list another, representing the d ders that once afflicted some of Paul's Corinthian C tians, as they are enumerated by him in the sixth ch of his first letter to them. Here they are: Fornica idolaters, adulterers, sodomites, thieves, greedy, dr ards, scoffers, and extortioners. In comparing these lists, which is the more revolting? If it were in our er to wipe out the human disorders represented by two lists, which would we wipe out first? That firs represents the healing miracles of Jesus. That se list represents the miracles of the Holy Spirit, base our Lord's atoning work and wrought in the liv Paul's converts in the church at Corinth, of whom says specifically, "Such were some of you, but you been washed and sanctified and justified in the nan the Lord Jesus by the Spirit of God."

The healing miracles of Jesus were signs—sig something more momentous—the restoration of f men to God and their re-making in His image and ness. Christ is not concerned about the repetition o signs. What He wants to see is the travail of His so the saving of the lost through the proclamation and a cation of His redeeming grace.

We would not take the extreme position that he by faith has no place in the thought and practice of C tian people, for we know that in the realm of dis cures have been effected by faith, without the us medicines; cures that look like miracles, but when understood can be explained on purely natural grou Permit a simple illustration:

Here is a woman who is afflicted with insomnia. loss of sleep results in the loss of nutrition. Underm ishment exposes her to disease. She becomes the vi of some functional diorder. She consults the physi but his medicine does not help her. Nature is doin best to rid her of that disorder and so is the doctor; both are failing because they are not reaching the so of her trouble, which is worry, robbing her of s which in its turn leads to malnutrition and disease. clearly evident that if she can be relieved of worry can be healed. But worry is not banished by medi but must be reached through mental processes of t

nt. Perhaps she goes with her disease to some faith-aling gathering and there her mental attitudes are anged, fear and anxiety give way to faith, and sleep d nutrition return, and disease disappears. Certainly th can play a large part in the healing of functional dis-ders that have the origin in mental states, but when it mes to organic diseases like cancer, leukemia, sclerosis, ., we become skeptical of the power of faith alone to al. However until we know more about the nature, uses and the cures of these more serious diseases, we ould refrain from final pronouncements. The limita-ns of our knowledge concerning the action of mind up-matter constrains us to guard against excessive dog-atism.

The salvation that Jesus brought to us and which is ours to accept and proclaim is something infinitely bigger than the rescue of the human body from the ravages of disease. It has to do primarily with the rescue of man's undying soul from the ravages and eternal condemnation of sin. It has to do with the creation within us of a new "life that shall endless be." It has to do with the eternal destinies of men, restoring them to unbroken fellowship with God here and hereafter in the felicities of the heavenly home. This is the kind of life Jesus Christ gives to those who will receive Him. "I give unto them eternal life and they shall never perish." The diseases of the soul that we call "sin" and that send men into unending woe, are the disorders for the healing of which He alone is sufficient, and to which the Church that bears His name must address its message and its mission.

American Lutheran Conference

I. PRESIDENT'S REPORT

the American Lutheran Conference:

From the vantage point accorded him by the suffrage of his associates, the president of an organization is able to discern trends somewhat more readily than her members. This is probably true of the American utheran Conference also. The minutes of the 1950 con-ntion required eleven double-spaced typewritten pages. 1934 they required twenty-six single-spaced pages. ne by one the functioning commissions have either ansferred their responsibilities or have simply failed to nction. Naturally, enthusiasm for our organization has bed; indifference has become vocal. The question is peatedly asked, "Is the conference going to continue?" was asked two years ago, but our convention in Sioux alls seemed to revive the feeling that we still need this gency of Lutheran cooperation. This new lease on life as probably established by the new hope of complete rganic unity among our five bodies. We were stirred references to our "special contribution to Lutheranism America" and "a genuine spiritual alertness to the gns of the time." The latter perhaps represents our ost desperate need.

A sense of this need found expression in the theme of e Seminars conducted in October and November, 1951. was: "A United Lutheran Front in America." Chosen om the three major divisions of Lutheranism, twenty-x speakers appeared in forty-seven cities and spoke to 30 pastors and 4742 laymen. Pastor Joseph Simonson rganized the Seminars most efficiently. We are grate-il to him for his fine efforts through the years, and to utheran Brotherhood for generous financial support. astor Simonson had the cooperation of an excellent com-ittee. A series of recommendations with regard to fu-re Seminars will be submitted to this convention.

In many areas today, Lutheran cooperation crosses onference lines. This fact tends to make the work of some of our commissions quite dispensable. This is true, for example, of Parish Education, where a more inclusive inter-synodical group has been working and working effectively.. Our Commission on Lutheran Church Unity, according to the chairman, has decided "to await certain developments in the present merger and unity proceedings" before meeting again. The Commission on Christian Higher Education has not met, but its project, "The Association of Lutheran College Faculties", has been vigorously promoted. An appropriation of $1000 has been requested for this work. Another worthy objective would be to establish mutual financial aid for all the colleges of the Conference.

The Executive Committee has recommended that the Commission on Student Service be dissolved, since its functions are being performed so very acceptably by the Division of the National Lutheran Council. The treasurer was instructed to turn over a tidy financial balance of almost $4000 to the Division. Meanwhile, our participation in Lutheran Student Service is significant. The Conference appointed two members to the board for Lutheran student enterprises in the Washington-Baltimore region, and we are well represented in the administration of the work among Lutheran students on our nation's campuses. A current item of considerable interest is the proposal to establish full-time chairs of religion at public institutions of higher learning.

Another instance of the expansion of cooperation to include other Lutheran bodies is the work of the Commission on Young People's Work. The All-Lutheran Youth Leaders Council meets in January annually and includes members of every Lutheran group. The Commission does a comprehensive piece of work, as its report will indicate. It has a Bible Camp Committee which hopes to be able to coordinate all such camps and establish inter-synodical Bible camps. Efforts are made to pool Luther League Topic ideas for use by young people of all Lutheran groups. Careful planning is centered also on Pocket

Testament League promotion. It is a healthy development that Lutheran Student and Luther League leaders are now recognizing the mutual need for and benefit to be derived from sharing their services.

Canadian Lutherans appear to be drawing closer to each other. To a degree, they have cooperated in the training of ministerial candidates for many years. On December 4, 1952, six bodies will be represented at a meeting in Winnipeg, and the prospect is bright that a Canadian Lutheran Council will be organized there. Some of our Conference leaders in Canada have been very active in promoting such an organization.

In 1950 the Conference adopted a recommendation "that the Commission on Social Relations be encouraged to enlarge the scope of its studies to include the Church and economic systems and to report the results of its studies to succeeding conventions." Nevertheless, at a later meeting the Commission considered its own dissolution. However, the consensus was that there was still work for it to do and it will present some very interesting findings on Planned Parenthood, the Church and Children, and Mass Communication Media to the delegation at this biennial meeting. The decision at Sioux Falls to oppose representation of the United States at the Vatican was reiterated, and a vote of thanks was tendered Dr. Franklin C. Fry for his untiring efforts in implementing Lutheran convictions on this issue. Member churches of the Conference have also adopted resolutions of protest, the most recent being that of the American Lutheran Church. Indeed, this Commission should not have to look long for an ample agenda.

Our **Lutheran Outlook** has had a precarious existence. The Conference decided in 1950 to discontinue the publication on March 1, 1952, unless its financial circumstances at that time warranted continuation. Meanwhile Dr. J. A. Dell was re-elected editor, and Mr. P. A. Magnussen business manager. A year ago a desperate campaign was launched to secure at least 2500 subscribers by February 1, 1952. The magazine has staunch friends, and it is still being published. As a journal of Lutheran opinion, it is unique and deserves to be continued. Frequent comment indicates that it is being read. On January 1, 1953, the subscription price will be raised and we are confident that its friends will not abandon it. But we must do something substantial to assure its future, for we cannot proceed to build up an additional deficit of $100 per every month that passes.

Twenty years ago one of our great leaders, Dr. L. W. Boe, proposed to a young and vigorous Conference "that the Lutheran Church, in its emphasis on the Divine Word and the Means of Grace, as expressed in the two cardinal principles of the Reformation and in its Confessions, has a special contribution to make, not in antagonism but in a friendly attitude toward other Christian churches." That was ecumenical vision two decades ago. At Rock Island only ten years ago we still felt that at least "the American Lutheran Conference must leave the door open, as far as it is concerned, for all Lutheran bodies," and instructed the Executive Committee "to negotiate with all other Lutheran bodies . . . looking toward a more clusive organization." However, two years later the titude had changed, and recent negotiations have direc our thinking into somewhat narrower channels. "contribution to other Lutheran churches" has not b emphasized, and "an organization whose constitue shall be truly representative of the Lutheran church America", as envisioned in 1946, has been postpone

All Lutherans are more or less concerned about gre unity. This concern finds practical motivation in the operation that necessity has prompted in such areas home missions, ministry to service men, a common hy nal, and evangelism. Beyond our Lutheran househ too, we begin to recognize the values in such organ tions as the World Council of Churches. Just a mo ago one of our bodies again acknowledged officially "opportunities and blessings" accruing from such fell ship with an all-Protestant agency. Our thinking is sl ly but surely crystallizing in that direction.

Things have happened in 1952 that disturb our fell ship. Comment has not always been kind. In our eag ness to be right, we may have been less eager to be c siderate. Sincerity we may confidently attribute to the brethren, regardless of their position on specific sues. Since April 17, 1951, the representatives of all bodies have met a number of times to discuss unity. C fully we have written a "United Testimony on Faith Life," and all members of the Joint Union Commit signed it. All our bodies have now met and taken act Three have adopted the proposed resolutions; two h not. All have elected continuing unity committees it will be the prerogative of the Joint Committee by policies to determine how long all five bodies will pa cipate in the negotiations. The issue is clear, nam whether to consider greater inclusiveness now or a the consummation of a more limited merger. At least fact would seem to have been established: It is not dif ences in "doctrine and practice" that keep us apart.

Mr. Otto Leonardson, in accordance with the decis of the Conference, was honored at a luncheon in conn tion with a meeting of the Executive Committee in C cago on February 14, 1952. He has been our faith treasurer since the organization of the Conference. other faithful member of the Budget Committee, and chairman, Dr. A. J. Bergsaker, was called to his heav ly home on November 23, 1951. Always diligent, voted, and capable, he contributed much to the think of those responsible for our financial stability. treasurer's report submitted as of October 31 and care ly audited shows a smaller cash balance than at the of the preceding biennium by about $2800.

The Executive Committee has met four times si 1950. Is has been difficult in each instance to find a d convenient for all members, but with the exception one meeting the attendance has been commendable. A matter of procedure it was decided henceforth to pay expenses of the immediate past president in attendance meetings of the Executive Committee. The undersig is grateful to the first vice-president, Pastor Melvin

son, who undertook to convene the Program Committee during the president's absence in Europe last summer. He appreciates deeply the consistent and friendly operation of all fellow officers and commission and committee members.

In the Evangelism Conference in Minneapolis last January our respective bodies took a leading part. No cooperative venture of the church has come to the fore more rapidly or has more significance. Each body is taking seriously its responsibility for evangelizing America. If we deplore the corruption in government and the laxity of contemporary morals in general, what greater contribution can we make to social improvement than preaching the Word pertinently everywhere? Our conviction as stated by resolution two years ago, "that the malady which afflicts the world is spiritual in character and consists essentially of human distrust and hatred, selfishness and greed," has been amply confirmed. Let us not harbor the delusion that America's social and political cancer can be cured by any partisan political victory. Only the patient and prayerful preaching and application of the eternal Gospel can make our nation a leader in the crusade for righteousness.

To all who have worked to make the American Lutheran Conference effective, to those who have helped organize this convention, to our publicity directors, and especially to the Messiah Church and its pastor, we express our convention appreciation.

Faithfully yours,
OSCAR A. BENSON

Minneapolis, Minnesota
November 12, 1952

II.

Report of the

COMMISSION ON SOCIAL RELATIONS

of the

AMERICAN LUTHERAN CONFERENCE

To the Convention of the Conference
Minneapolis, Minnesota
November 12-13, 1952

Your Commission respectfully submits for your information and possible action the following report. The three formal statements submitted represent the product of much individual and collective thinking which sought to relate Christian insights to the perilous times in which this generation lives.

Members of the Commission during the biennium were as follows:

American Lutheran Church: Rev. Theo. J. Pretzlaff, Detroit, Michigan, Mr. Carl F. Reuss, Ph. D., Columbus, Ohio;

Augustana Lutheran Church: Professor A. D. Mattson, S. T. D., Rock Island, Ill., Mr. A. F. Schersten, Ph. D., Rock Island, Ill.;

Evangelical Lutheran Church: Rev. M. A. Dahlen, Minneapolis, Minnesota, Mr. M. G. Skyberg, Canton, South Dakota (Resigned in 1952);

Lutheran Free Church: Rev. Luthard O. Gjerde, Milwaukee, Wisconsin, Mr. Martin Quanbeck, Ph. D., Minneapolis, Minnesota;

United Evangelical Lutheran Church: Rev. Aaron E. Christiansen, Detroit, Michigan (1951), Rev. Thorvald Hansen, Hartland, Wisconsin (1952).

The Commission held two separate one-day meetings, on November 14, 1951 and on April 29, 1952, both in Chicago. Dr. C. E. Krumbholz, Executive Secretary of the Division of Welfare, National Lutheran Council, met with the Commission on the former date.

Mindful of the Conference's request that the Commission study the question of "The Church and Economic Systems", the Commission considered various aspects of this topic at each meeting. Because of the complexity of the topic, the Commission is not yet ready to report any statement for Conference action. This topic will be carried on the agenda for future development.

Two other topics likewise continued for further development are "Social Stratification in the Church" and "The Church and Tensions in Modern Life."

The Commission again reviewed its own functions. It agreed that its role and responsibility of presenting to the Conference a series of theses on social issues for discussion by the Conference is both valid and valuable.

Submitted herewith for discussion and action by the Conference are statements prepared for the study and guidance of the members of the American Lutheran Conference on the following subjects: MODERN MASS COMMUNICATION MEDIA, THE CHURCH AND CHILDREN, and PLANNED PARENTHOOD.

Respectfully submitted,
Theo. J. Pretzlaff, Chairman
Carl F. Reuss, Secretary

A. MODERN MASS COMMUNICATION MEDIA

A statement submitted April, 1952, by the Commission on Social Relations to the 1952 biennial meeting of the American Lutheran Conference.

1. Radio and television, the newer media for mass communication, are among God's gifts to man. As with other gifts, it is the Lord's will that man use them for his pleasure and advancement. They achieve their highest purpose when they serve the cause of promulgating the Gospel of Jesus Christ and attaining Christian objectives. To this cause they offer new and effective means for reaching the eyes and ears of ever-increasing numbers of men.

2. While these media differ in details, they yet present many similar problems. They are expensive to originate and to maintain. They derive their financial support mainly from advertising. They depend on public opinion for their success and hence they cater

to public demands in programming and policies. Their popularity is based on man's desire for information and entertainment, for escape from the monotonies of life, and for satisfaction of action impulses.

3. Since both of these media are here to stay and increasingly will become dominant forces in the economy and upon the social, political and cultural patterns, the Church must study their effect upon the emotional, intellectual and spiritual lives of her members. Since radio and television programs are brought directly into the home and into the consciousness of even the youngest child, the Church has a definite concern for the kinds of materials which are presented for the family to see and hear.

4. The Commission deplores the fact that many radio and television programs cater to the baser emotions and lower appetites of the public, and to the presentation of the conflict elements in living. Many of the present programs achieve popularity because of the suggestive and off-color material they present.

5. In accepting these new media of mass communication the Church should encourage her membership to a sense of the stewardship of time and of creative abilities to the end that the more important matters of life be not neglected.

6. The Church must not condemn an entire industry because of apparent misuses and abuses which appeal to "the lust of the flesh, the lust of the eye and the pride of life." The Church should recognize that both radio and television already are being used for educational purposes in both home and school. The television screen has potentialities for becoming the electronic blackboard of the future.

7. The Church must recognize that radio and especially television are seeking guidance in the use of the time they will devote to cultural and religious programs. If the Church is not ready to give that guidance today, she will lose a golden opportunity to become "the salt of the earth and light of the world" by way of the radio receiver and television screen. That the populace is ready to accept such witness is demonstrated by the favorable reception accorded skillful and dramatic presentations by religious groups.

8. The Lutheran Church ought without delay to provide an effective radio and television ministry. The Lutheran service with its balance of pastoral and congregational participation lends itself readily to television presentation, and a variety of other techniques can be used for presenting the Gospel message. While Lutheran clergymen appear on radio and television programs, many are not prepared to use to the fullest the opportunities presented.. Lutheran colleges and seminaries therefore should develop specialized training programs to help students with aptitudes for this type of ministry in preparation for the special requirements of radio and television.

9. Because of the great expense involved, the possibil of inter-Lutheran and inter-denominational coope tion in the field of religious broadcasting and televisi should be explored. The National Lutheran Coun should be encouraged to strengthen its efforts in t direction of an effective Lutheran participation in t use of these modern media for bringing to the mass one by one and family by family, the ageless messa of Jesus Christ and His victory over sin and death

B. THE CHURCH AND CHILDREN

A statement submitted April, 1952, by the Commission on Social Relations to the 1952 biennial meeting of the American Lutheran Conference.

The Church recognizes children as the gift of God, human beings who achieve their true eternal worth creatures purchased and redeemed "not with silver a gold but with the holy and precious blood and the in cent sufferings and death" of Jesus Christ, their Savi Who welcomed little children and warned those w would harm His little ones.

The Church emphasizes the need for spiritual train of the child, teaching him what it means for his own l to love the Lord his God with all his heart, with all soul, with all his mind, and with all his strength and love his neighbor as himself.

The Church rejoices over the "Pledge to Childre adopted by the Midcentury White House Conference Children and Youth, and in Light of its Christian fa and insights it sees rich and full meaning in the words this Pledge:

> To you, our children, who hold within you our m cherished hopes, we, the members of the Midcentu White House Conference on Children and Youth, lying on your full response, make this pledge:
>
> From your earliest infancy we give you our lo so that you may grow with trust in yourself and others.
>
> We will recognize your worth as a person and will help you to strengthen your sense of belongi
>
> We will respect your right to be yourself and at same time help you to understand the rights of o ers, so that you may experience cooperative livi
>
> We will help you develop initiative and imaginati so that you may have the opportunity freely create.
>
> We will encourage your curiosity and your pride workmanship, so that you may have the satisfact that comes from achievement.
>
> We will provide the conditions for wholesome p that will add to your learning, to your social expe ence, and to your happiness.
>
> We will illustrate by precept and example the va of integrity and the importance of moral courage.

We will encourage you always to seek the truth.

We will provide you with all opportunities possible o develop your own faith in God.

We will open the way for you to enjoy the arts and o use them for deepening your understanding of life.

We will work to rid ourselves of prejudice and dis- rimination, so that together we may achieve a truly lemocratic society.

We will work to lift the standard of living and to im- prove our economic practices, so that you may have he material basis for a full life.

We will provide you with rewarding educational op- portunities, so that you may develop your talents nd contribute to a better world.

We will protect you against exploitation and undue hazards and help you grow in health and strength.

We will work to conserve and improve family life nd, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in rder to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establish- ng a family life of your own and accepting larger ocial responsibilities, we will work with you to im- prove conditions for all children and youth.

vare that these promises to you cannot be fully met world at war, we ask you to join us in a firm dedi- n to the building of a world society based on free- justice and mutual respect.

may you grow in joy, in faith in God and in man, in those qualities of vision and of the spirit that will in us all and give us new hope for the future.

C. PLANNED PARENTHOOD

statement submitted April, 1952, by the Commission Social Relations to the 1952 biennial meeting of the nerican Lutheran Conference.

Believing firmly in the power of the principles of love, of freedom, and of stewardship to guide the ac- tions of Christian men and women in whom dwells he sanctifying Spirit of the Living God, the Com- mission on Social Relations of the American Luther- an Conference expresses the following guiding prin- ciples concerning the planning of parenthood.

Christian husband and wife know that children are e natural and desirable fruit of their marriage in ful- lment of God's command, "Be fruitful and multiply."

very child born into the world should be a wanted ild. To be unwanted by its parents is a fate more uel to the child than is poverty, low social standing, nearly any other handicap.

3. Married couples have the freedom so to plan and order their sexual relations that each child born to their union will be wanted both for itself and in relation to the time of its birth. How the couple uses this freedom can properly be judged not by man but only by God.

4. The means which a married pair uses to determine the number and the spacing of the births of their children are a matter for them to decide with their own consciences, on the basis of competent medical advice and in a sense of accountability to God.

5. No moral merit or demerit can be attached to any of the medically-approved methods for controlling the number and spacing of children. Whether the means used be those labelled "natural" or "artificial" is of far less importance than the spirit in which these means are used.

6. Continence in the marriage relationship, when its sole purpose is the selfish avoidance of pregnancy, is equally as wrong as is the use of contraception toward this same selfish goal. An over-abundant production of children without realistic regard to the responsibilities involved may be as sinful and selfish as is the complete avoidance of parenthood.

7. Undue delay in beginning their families, or too great an interval between births, will be recognized by the Christian married pair as unwise for many reasons. The Christian couple also will realize the falseness of using economic and other materialistic excuses as the sole reason for limiting their acceptance of parental responsibilities.

8. Abortion must be regarded as the destruction of a living being, and except as a medical measure to save the mother's life will not be used by a Christian to avoid an unwanted birth. A Christian must come to accept the unintended pregnancy as a part of God's superior planning, and willingly welcome the new child as a gift from Him.

9. A married couple desirous of children but seemingly unable to have any of their own should seek skilled medical counsel. Often such medical help will assist the couple to be fruitful in their marriage relationship.

10. In those cases where both husband and wife are shown to be fertile but are unable to initiate pregnancy, the artificial insemination of the wife with her husband's semen, performed under the administration of a competent medical practitioner, may be justified.

11. Because of clouded moral, legal, social, biological and psychological aspects, the conscientious Christian will avoid taking part in any portion of the process of artificial insemination where the semen of a man other than the wife's husband is used.*

12. Sex relations outside of marriage, whether before an intended marriage or outside an established marriage bond, are a violation of God's will. The use of contraceptives by the unmarried "can indeed reduce the risk

of an illegitimate child, but this changes the character of premarital relationships just as little as the fact that one party to adultery may be sterile changes the nature of adultery." (Quotation from letter by bishops of the Church of Sweden.)

13. The Christian couple who find themselves unable to have children of their own may choose to adopt children through legitimate channels, or they may find constructive outlets for their interests in community services for the welfare of children. Much as they will regret their inability to have children, they will learn to accept this fact in their lives as God's way of directing them to some other sphere of useful service in His Kingdom.

14. When practiced in the spirit of love, freedom, and of stewardship accountability to God, the conscientious planning for the number and spacing of the births of their children may bring the Christian husband and wife a sense of peace, joy, and of contentment over their partnership with God in His creation of each new life entrusted to them.

* * * *

*The Commission quotes with approval the following portion of a noteworthy "Letter Concerning A Life Problem Of A People—To The Clergy of the Church of Sweden from Their Bishops", published in **The Lutheran Quarterly**, Volume IV, Number 1 (February 1952) pp. 99-100.

The Church does not believe any ethical problem arises when the sperm is transferred from man to wife—in homologous insemination. This may be regarded as a medical means of realizing the aims of marriage.

But the Church takes a different attitude towards heterologous, or alien, insemination—where the sperm is transplanted to an unmarried woman, or to a married woman from some one else than the husband. Lord says concerning man and wife in marriage the two shall be one. This unity is manifested in t child. A child resulting from insemination has a tural father from whom physical and psychical t are inherited. Such an expression as "test-tube" dren", therefore implies either a conscious or un scious misuse of terms.

A man who provides sperm for insemination has lated the very principle of fatherhood. He bec the parent of children whom he does not know an whom he neither can nor is allowed to give fath care.

A woman who gives birth to a child of alien inse ation can hardly avoid, during the period of pregn and of rearing the child, thinking constantly abou man who is the natural father of the child. Eve only in the form of a shadow he assumes a presenc the child. Thus the parents violate the commandr of God that the two shall be one.

The child born of alien insemination is the victim wrong. The very fact that the natural father mus main anonymous—unless indeed the marriage is t an obvious three-party affair—deprives the child right to know who are its parents, a right suppo both by Christian principle and legal tradition. If child discovers that he was conceived by insemina he will be threatened by mental conflicts, especiall two of life's most serious periods, that of pub when he will question his parentage, and that of r riage, when he may be in doubt as to forbidden rela ships. If it is concealed who are children by inse ation and who by natural conception, an element of certainty will be introduced into community life w may make all children suspicious, but especially t who grow up in a one-child family.

Religious Broadcasting

Donald L. Fritz

(Continued)

VIII

RELIGIOUS NEWS BROADCASTS

The news broadcast is a type of informative program to be sure, but since it is a specialized type of broadcast, a separate chapter is assigned to it, rather than including it in the preceding discussion of informational programs. News can be broadcast in two ways, objectively and subjectively. Lowell Thomas is on outstanding news reporter, while Fulton Lewis Jr. is a news commentator. There is a world of difference, although the skilled news broadcaster can often comment on the news so subtly that the average listener will not be aware o fact that he is getting more than just an objective re of bare facts.

A religious news broadcast must necessarily be a mentary. Whether it is secular news or church that is being reported, the church will have somethi say about the events. Objective reporting can be le the professional reporters retained by all radio statio

One of the pioneer and best known religious broadcasts was that by Dr. W. W. VanKirk, who br cast under the auspices of the National Counc Churches. His program, which terminated in 1946,

n carried for fourteen years over sixty-four stations the National Broadcasting Company.[1] Dr. VanKirk intained high standards of clarity, honesty, and journsm. He commented on world affairs with intelligence d a background of high religious faith. No prejudice tered into the discussions because of adherence to a rticular branch of Christendom, or to a political party. is type of commentary on the affairs of the day serves very worthy purpose. It enables the listening public see issues unbeclouded by the political prejudices nich accompany most secular news reporting, both on e radio and in the press.

Another program along this same general line is titled, Religion at the News Desk." This radio commentary prepared by a group of Protestant ministers and lay pecialists in the field of ethics and social science. The roject is sponsored by the Council of Churches of New laven, Connecticut. It is broadcast weekly in that city ver station WELI. The philosophy behind this type of ews program is that religion has something to say about ll news events. Such subjects as the presidential elecons, universal military training, etc. are commented upn. This particular program is available free of charge or rebroadcast in other cities. It is a worthwhile pubic service feature which should be encouraged. This is nother way in which the public can be brought to a conideration of life's daily issues in the light of religion.

"Catholic News", a program broadcast over WHKC in Columbus, Ohio, is a religious news broadcast with a different purpose. Instead of a religious commentary on world events, this program merely reports happenings in the Catholic world of the week. Activities of prominent Catholic laymen and clerics are reported, together with news of the local diocese. This is really a Catholic newspaper of the air, with no appeal to the Protestants in the audience except to impress upon them the magnitude of Catholic life. This type of program may also be broadcast by Protestant groups, but I have never heard one. I have heard a Jewish program of this type. In addition to broadcasting the news of the local Jewish temple and national Jewish news, outstanding Jews were interviewed.

Of the two types of religious news broadcasts, the commentary is much preferred to the mere reporting of denominational happenings. The nation needs more aid in evaluating news events from a Christian point of view. Many stations would be glad to make time available for a program of this kind, if the quality of the presentation was maintained at a high standard.

[1]Christian Century, LXIII (Dec. 18, 1946), 1524.

IX

RELIGIOUS RADIO DRAMA

One of the most effective, and one of the most difficult methods of presenting religious thought over the air is in dramatic form. Radio is well suited to drama. Drama captures the imagination and interest of the listener far more easily than the more monotonous programs of preaching or lecturing. Drama has the ability to inspire the listener as no other form of presentation can do. Dr. Fred Eastman, radio specialist of the Chicago Theological Seminary, voices the opinion that we need many more religious radio dramas of top-flight quality, comparable to the best in secular fields.[2] There are a number of top-flight religious dramatic shows on the air today. It wil be of value to examine them.

One of the finest Bible dramas on the air is the radio adaptation of Fulton Oursler's **The Greatest Story Ever Told.** This series is sponsored commercially over the American Broadcasting Company by the Goodyear Tire and Rubber Company, which discreetly limits its commercial message to ten seconds of the half hour. To preserve the feeling of the story, the actors and choir remain anonymous. The weekly scripts are written magnificently. They preserve the dignity of the New Testament stories, yet are modern enough to be easily understood. The scripts are approved before each broadcast by a Catholic Monsignor, two Protestant ministers, and a Jewish Rabbi.[3] One feature of the presentation which might be questioned is the use of a humming noise to herald and surround the words spoken by Christ. This rather ethereal sound is used to set the words of Jesus apart and make them different from the words spoken by the other characters. It seems to me that this might give the wrong impression to many listeners; the impression that the voice of Jesus was actually thus surrounded by a heavenly hum when He lived among men almost two thousand years ago. Aside from this one minor criticism, the program is extremely good. The New York Times called it "one of the most significant etheral achievements in recent years", and recommended it for a Peabody Award.[3] With a large corporation picking up the bill, this program is able to get good professional talent and technical help which makes this broadcast one of the very finest.

Another program sponsored by a large corporation on a national network is **The Light of the World.** This is a weekday quarter hour program sponsored by General Mills. It was broadcast over NBC for more than seven years.[4] Unlike Goodyear, General Mills uses its entire allotted commercial time to advertise its various products. The script is quite true to the Bible, not altering the stories in any essential points. It is written in true soap opera style, however, with the day's episode usually ending on a high note of suspense and expectation. "Will Abraham kill Isaac with his knife? Tune in tomorrow and find out." This type of approach destroys much of the reverence and dignity which the Scriptures should command. The basic idea is good, but there is too much commercial exploitation.

A religious radio play need not be a Bible drama. There are some very good radio plays which have a modern setting, but a religious theme. Typical of these is the one broadcast weekly over the Mutual network as a public service. **The Family Theatre** stars Hollywood bigname actors and actresses and is written by a professional staff. The production is supervised by Father Patrick Payton, who began the entire project. He went

to Hollywood and has succeeded in persuading the stars to act in his productions as a public service to the church. Although a Catholic venture, the program never contains any references to Catholic doctrines. The program is written to best show off the talents of the star appearing that week. Musicals, comedies, and serious dramas are all presented. The main theme, which is injected into all the programs, is the value of family prayer. The slogan of the show is, "The family that prays together, stays together."

Not so mild is another well-known Catholic dramatic series entitled "The Ave Maria Hour." This is an excellently produced half hour show which is being aired on stations from coast to coast via electrical transcription. This enables stations to put it on the air whenever they have a free half hour, rather than having to broadcast it at one time when it appears on the network. The following is a copy of the letter which introduces to radio executives this "Ave Maria Hour." I am reproducing it here because there are a number of things in the letter which will be discussed.

AVE MARIA RADIO HOUR
PRODUCED BY THE FRANCISCAN FATHERS OF THE ATONEMENT, SAINT CHRISTOPHER'S INN, GRAYMOOR, N. Y.

Perhaps you would care for exclusive rights to the new Ave Maria Hour at no cost to your station and on our part, no appeal for funds.

The Ave Maria Hour is a transcribed series of 30 minute dramatizations. No sermons, no church services, but "life in action" stories. We take the life of some saint or other hero of God and offer his example of fine living as an inspiration to the folks of America.

The Ave Maria Hour can be of interest to you because: It is an audience builder—we have been on the air continually for 16 years. In order to remain on the air we have had to meet the "attention holding" values of competing secular shows. The Ave Maria Hour, unlike many religious programs is above par in this respect. Our "action" format with application to the individual listener has answered the problem of "weak" religious programs, as every program manager has testified. We not only "hold" — we "build" your audience.

The quality is "first-class"—Show is recorded at Columbia Recording on 16 inch Vinylites. We use complete AFRA cast from New York stage and radio. Professional Director—Professional writers—Professional musicians.

Transcription quality must and does meet the standards of our four 50,000 W. outlets, as well as satisfy 360 other stations coast to coast.

Although a Catholic program, we have always pleased our many non-Catholic listeners.

We have many stations in, and letters from almost completely non-Catholic areas. Our Catholic people have always been proud of the Ave Maria Hour.

No charge for the service except for shipping charges which are held to the minimum.

If you care for an audition, mail the enclosed card. We will send you one of the shows already heard by our listeners.

Sincerely,
Fr. Terence, S. A.
Fr. Director
Our Lady of the Airways

Aside from being one of the most appealing sales letters I have ever seen, this letter emphasizes the characteristics of a good religious drama. First and foremost it must be top quality in every respect. Realizing that drama is an effective form of presentation, too many church groups put on programs which are so amateurish that they appear ridiculous. A great selling point for this program, then, is the fact that the actors and technicians are the best obtainable, all professionals.

A second feature to the program is its application to modern life.. Too many programs have that "long ago and far away" atmosphere which leaves the listener with the question, "so what?" To be appealing, a program must stir empathy, enabling the listener to live the incident along with the characters in the story.

Stations are quick to broadcast this program because it is known as an audience builder. No station will allow its free time to be so misused that listeners are driven away in droves. No, program departments are constantly on the lookout for programs that will build a greater listening audience. Radio is highly competitive today, with stations all competing for a larger share of the listeners. This program not only builds listeners, it also is a public service feature recognized by the FCC, and at the same time builds good will for the station among church people.

An obvious sales point is that while the show is Catholic, it is enthusiastically received by non-Catholics as well. This is probably very true, but no intelligent Protestant could fail to see that Catholic thinking is behind the broadcast. Saint and image veneration play a large part in the dramas, and priests, nuns, and monks are always objects of great pride. The Catholic Church has gone in for radio in a big way, as evidenced by the fact that the stationery even contains a picture of "Our Lady of the Airways." No doubt the "Ave Maria Hour" will win many friends for the Catholic church.

Judaism also has a dramatic radio series on the air. NBC has donated time for over eight years to the Jewish Theological Seminary of New York for the program "The Eternal Light." Narrated by Dr. Moshe Davis, the show presents scenes from Jewish Old Testament history.

The Protestant Episcopal Church and the Episcopal Actor's Guild cooperated several years ago to present a series of plays that were not Bible dramas, neither did they have a religious theme. The series was titled "Great Scenes from Great Plays" and broadcast such dramatic favorites as "The Corn is Green," and "A Tale of Two Cities." At the end of the program a short, direct appeal was made to go to church and Sunday school. One minute was allowed for a local cut-in so that the name and address of the local Protestant Episcopal Church was giv-

This series was presented over the Mutual network was much appreciated. There was no practical way lling whether the series actually did promote an in- se in church attendance.[7]

eligious radio drama, whether Bible drama or modern es with a religious theme, is a most effective method resenting the message of Christianity to the public. must be taken to insure the fact that the produc- s will be artistically and technically good, as well as ically sound. Nothing sounds worse than an ama- ish and botchy dramatic attempt.

stian Century, LIX (May 20, 1942), 676.
sweek, XXIX (Feb. 3, 1947), 64.
stian Century, LXIV (Feb. 26, 1947), 261.
sweek, XXIX, (Feb. 3, 1947), 64.
Carson, New Republic, CXXIV (Jan. 8, 1951), 22.
Caron, New Republic, CXXIV (Jan. 8, 1951), 22.
sweek, XXXII (Sept. 27, 1948), 73.

X

SPOT ANNOUNCEMENTS

o a commercial radio station, spot announcements are the same as bread and butter. Over a hundred ouncements of from fifteen seconds to a minute in gth are broadcast by the station in one day. Those ts which are not sold are occupied by public service ouncements. All stations are very willing to put rch announcements of various kinds on the air. They this for many charitable and philanthropic organiza- s. Red Cross, Heart Fund, American Heritage Foun- ion, League of Women Voters, etc., all receive much e air time and publicity via these spot announcements. There is an active organization in America called "The ligion in American Life Movement" which is actively gaged in getting religious messages in the form of an- uncements put on the stations of the country. Defense bilizer Charles E. Wilson heads this movement. Since s is a national group, networks have been using their nouncements, and some network sponsors have even otted time in their commercial programs to permit se church promotion announcements to be aired. Some mpanies which have done this are Lever Brothers, Proc- and Gamble and Lincoln-Mercury.[1] The figures on is campaign are encouraging. In 1949, 239 network nouncements were aired; in 1950, 238 were broadcast; 1951, that figure jumped to 256[2] Mr. Wilson feels sure at this announcement campaign has promoted church tendance throughout the country, and no doubt he is ght. The oftener such a challenge is presented to the blic, the larger will be the response.

Such a campaign to promote church attendance, or me other spiritual activity, is possible on a local level so. Stations like to give time to some worthwhile en- avor. Ministerial associations and councils of church- can often keep a spiritual reminder before the public such a way.

Announcements are widely used to give publicity to urch activities, such as bazaars, suppers, plays, and the re. Very often such radio publicity adds much to the ccess of a venture of this kind.

In planning a spot announcement campaign, it is always ise to use someone in the church group who knows how to write the spot announcements so that they can be used "as is" by the station. Often the groups will just give the facts to the station and expect the station continuity department to turn out spots for them. This is sometimes a poor move, for such departments are usually loaded down with commercial writing and can devote very little time to the writing of free spots. Therefore, if the spots are ready to go on the air, they stand a very much better chance of actually getting on the air.

XI

THE LUTHERAN HOUR

There are very few religious radio programs which have become so strong and appealing that they have become world-wide in scope and influence. As an example of one that has, let us consider the Lutheran Hour, a program begun in 1935 by Dr. Walter Maier, professor at Concordia Theological Seminary in St. Louis. Dr. Maier was no stranger to radio. He had been instrumental in organizing the seminary's own radio station in 1927.[1] The Lutheran Hour began on stations WXYZ, Detroit and WLW, Cincinnati.[2] After a few broadcasts the program won such tremendous response that it was moved to the Mutual Broadcasting System. Mr. Maier's appealing and direct messages continued to bring great listener response. When more money came in than was needed to meet network expenses, new stations were added. Radio Luxembourg was the first foreign station to carry the broadcasts. Today, the Lutheran Hour broadcast is beamed in thirty-six languages to the United States, Canada, and fifty-three territories in foreign countries.

The Lutheran Hour performs many listener services in addition to the actual broadcasts. Correspondence courses in Bible teaching and Sunday School by mail are both offered to the public. The study courses are returned and graded by the staff. Much counseling is also done by mail. Every week many letters come in to The Lutheran Hour office seeking spiritual advice. In addition to an average of twelve hundred letters a week, fifty people will call in person.[3] This is not only a testimony to the power of radio religion, but also a testimony to the great personal appeal of the founder of The Lutheran Hour, Dr. Maier. A network executive described his preaching as "the soap box delivery of a Harvard script." Dr. Maier broadcast from a private studio and was in the habit of doing shadow boxing to loosen up before air time. He preached in very comfortable clothes and would vigorously threaten the microphone, as if it were the actual audience.. Since Dr. Maier's untimely death a few years ago, The Lutheran Hour speaker has been the Rev. Armin C. Olsen.

The financing of such a huge endeavor is a tremendous task. The program is sponsored by The Lutheran Laymen's League. This organization cannot possibly carry the entire load, however. The audience supports much of the work, and the program sends gifts such as illuminated crosses or sacred scripture, stationery kits to those who send an offering. In addition, twenty money-rais-

ing mass meetings are held each year at strategic points throughout the country. These meetings bring in five to ten thousand dollars each. Dr. Maier once pulled 75,000 into Soldier's Field in Chicago for such a meeting.[4] The budget for The Lutheran Hour is close to one and a half million dollars a year. In spite of this fact, Dr. Maier and his successor received only the salary of a professor which was $250 a month.[5]

The Lutheran Hour typifies the tremendous influence and power which a religious radio broadcast can wield. The Gospel has been appealingly presented to untold lions. The weekly audience is estimated at twenty lion. Many have learned much about the Bible thro the correspondence courses. This is indeed a very v derful example of the good which radio can do.

[1]Broadcasting-Telecasting, XLII (Feb. 18, 1952), 42
[2]Ibid
[3]Hartzell Spence, Saturday Evening Post, CCXX (June 19, 1948),
[2]Ibid
[3]Newsweek, XV (Nov. 6, 1944), 66.
[4]Newsweek, XV (Nov. 4, 1944), 66.
[5]Ibid

NEW BOOKS

Life in Bible Lands, by Gerald R. Giving. Illustrated by Lee Mero, Augsburg Publishing House, Minneapolis, Minn. Price 25 cents.

We welcome this booklet as a valuable contribution to the study of the Holy Land. At the same time it is an aid to a better understanding of the Bible. For, as the title says, it is life in Bible lands both yesterday and today. On each page are a number of pictures with explanatory text below. Both young and adult will derive pleasure and benefit from its study. The illustrations are hand-drawings neatly and skilfully done. The pictures showing today can have been taken from photographs, while for those of yesterday the illustrator had to draw on his imagination. They are pleasing to the eye and the descriptions are factual. It is Palestine as it was yesterday, and we hope is, at least in sections, today.

To mention some of the pages: Palestine, a map; Travel, Homes, Synagogues, Arts and Crafts. One page is given to Egypt, also a Bible Land.

The book also shows contrasts between yesterday and today: camel caravans and modern means of transportation; electric power and hand labor; large scale farming and the simple methods which Jesus knew. While the cities are modernized the mass of the people continue to live as their fathers did thousands of years ago.

Nothing in the book is irrelevant and nothing seems to have been omitted to make the book interesting and informative. The fifteen pages tell more than many big books on The Land.

The book is paper bound with an attractive drawing of the entrance to Jerusalem and a bazaar before it on the front cover page.

W.F.E.

—0—

William Carey, Cobbler to Missionary; by Basil Miller. Zondervan Publishing House, Grand Rapids, Michigan. Price, two dollars. 152 pages.

"Dr. Basil Miller has invaded the realm of Christian literature," we read on the flap of the paper cover of this book. It would appear that he wrote other kinds of books, too. He has also contributed to juvenile fiction. His outstanding achievement is the portraiture of heroes of the faith. Among them are Martin Luther, Geo. Mueller, David Livingstone, Florence Nightingale, and many others. His latest is a life of William Carey. "He has an even more ambitious program for the future."

An enemy said it, but his words bear quoting. "Missionaries are visionaries, enthusiasts, and fanatics. It is well to have missions, for they furnish an outlet for these people, and country is well rid of them."

Well, yes, there is something visionary, enthusiastic, fanatical about William Carey. And as we read his life, might well pray that God would give to the Church thousa of men like him. Missionary, scientist, teacher, lingu without a peer. He was the founder of the Christian miss at Koderampure and Serampure in India; he establishe printery for oriental languages, translated the Bible into B gali, was the writer of a dictionary and grammar of Beng Sanskrit, and Mahratta, the Pendshab and other Hindu d lects, and edited the Hipotodosa and Ramayana.

His life is briefly portrayed by Basil Miller. Mr. Mi has dug up new material on the life of William Carey presented it in this book. He does not glorify Carey but G who wrought great things with this frail tool because he " pected great things from God, and attempted great things God." And he magnifies Christ and the transforming pov of the Gospel undiluted and uncontaminated by a moderni that has since crept into so many Churches. The book about Carey but is a ringing message from Missions an proof of the Living God.

Mission Societies and individuals should add it to their braries. He who reads it will get an understanding of difficulties of establishing missions, will learn to be patient his missions are making slow progress, and will thank G that it is still true that the Word of God will not return vo And he will become convinced, if he needs it, that Christ a His Gospel are the only saving power in the world.

We bespeak a kind reception for this little book of pages.

W.F.E.

—0—

The Call to Youth, by Lutheran Youth Leaders, Compil by Kenneth Priebe. Augsburg Publishing House, Minn apolis, 1952, $2.00, 130 pp.

This book is addressed to "youth; this is your book. T authors know you well; they are your friends. They discu with you in this book your life and what God wills for it."

We will want to agree with this dedication and purpo The youth leaders of the Lutheran Churches of the Nation Lutheran Council do know their youth. It is refreshing see them speak with youth instead of at them or down them. The role of authors includes Oscar Anderson, Milt Bergstrand, Justine Bodensieck, Leslie Conrad, Edward Ha sen, Oscar Hanson, Donald Heigea, Gordon Huffman, Ca

d-quist, Ruth Youngdahl Nelson, Marcus Rieke, Merton nmen, and Judge Luther Youngdahl.

stors will appreciate this book for its facing of the prob- youth think about. They will like and use many of the trations. Laymen will find a great privilege in giving book as a gift to the youth they know and love. The is even acceptable as study topic material in Luther gues.

here are minor unhappinesses in reading the book. A few mpts at being epigrammatic do not always come off. e of the essays are more helpful than others. And a iography in the chapter which helps youth analyze its programming in the church, would be of great assistance. ere is an illustration of the kind of writing and problems t with. The discussion has been on vocational choices, a t serious one for young people. Then the author sug- s: "Draw two lines. On the horizontal one list the needs and opportunities in today's world as you sense them. On the vertical one, your interests and abilities. In the area where those two lines touch, you should find your life work."

George H. Muedeking

—0—

Devotional Programs for Women's Groups by Lora Lee Parrott. Zondervan Publ. House, Grand Rapids, 95 pages, $1.50

This is a book of Ladies' Group programs by a minister's wife who is also the daughter of a clergyman. There are 18 of these Devotionals that include a hymn; Scripture; Meditation: and a prayer. Two indexes are helpful: one for the titles and the other for the texts. The titles of the devotions vary from: "It Is Finished" for the first one in the book to "Thy Will Be Done" as the last. The programs are different and helpfully planned. Certainly, the book has genuine possibilities.

Carl J. Scheidt

News of the Churches

belius Asks Moscow triarch Aid War Prisoners

Berlin—Bishop Otto Dibelius of lin, head of the Evangelical urch in Germany (EKID), has itten Patriarch Alexei of Moscow pressing regret over the latter's ill- ss and hope for his early recovery. At the same time, Dr. Dibelius ask- that the Patriarch intercede with viet authorities on behalf of Ger- ns still held in Russia as prisoners war.

An invitation extended in Septem- r to Dr. Dibelius and other EKID ficials to visit Moscow in late No- mber was withdrawn by Russian urch authorities on Nov. 21 with e explanation that Patriarch Alexei d been taken ill.

"It is never too late to hold such a eeting as the one planned," Dr. Di- lius wrote. "It will always be a od hour when a bond of friendship knit between our Churches and our ople. Such a bond would contrib- e to achieving the peace we all long r.

"Ever since news of my intended sit to Moscow was published in the erman press," he continued, "I ve been swamped with requests at I intervene on behalf of German isoners of war still held in Russia. I had believed they were organized y political groups, I would have paid attention to them; but all of them ere emergency calls from individ- als expressing so much personal ief and human affliction that I was ost profoundly moved.

"I cannot give up the idea of going to Moscow without directing Your Holiness' attention to this great distress, at least in this way. I know the love our joint Master brought into the world dwells in your heart, too. Therefore I am certain that Your Holiness will find ways and means, in all quietness, of bringing this distress to the attention of those in whose power it is to remedy it."

——0——

Canadian Lutheran Council Organized

Out where the West begins, seventeen official representatives of six Lutheran bodies in Canada, wrote history December 4th, 1952. The Canadian Lutheran Council was organized, a Constitution adopted, and an Executive Director called.

It happened at Winnipeg, gateway to a territory long famous for its "Co-op's," golden grain—and more recently, golden oil. Even the weatherman was kind as the councillors bent to their tasks with clearly defined purpose and a God-given sense of destiny. Out of the closets of prayer preparation and into the conference sessions came the representatives of the Church to do what was clearly God's will.

The gathering was a result of years of effort dating back to 1944, when a free conference of all Lutheran groups assembled in Saskatoon under the Commission on American Missions of the National Lutheran Council (U.S.). Subsequent meetings gave clearer perspective to the problems involved and, in part, paved the way for the present organization.

The Constitution, modelled after that of the National Lutheran Council (U.S.), was adopted with certain recommended changes. Most important of these were the omission of provision for free conferences; substitution of a general statement on purposes and objectives in place of specific areas of service, and enlargement of representation unit from six to ten thousand members.

Officers elected: President—the Rev. Mars A. Dale, D.D., Saskatoon; Vice-President—the Rev. Karl Holfeld, Regina; Secretary—the Rev. W. A. Mehlenbacher, Hamilton; Treasurer—Mr. Henry Gauer, Winnipeg. Other members elected to the executive were: the Rev. G. Uno Lundmark, Winnipeg; the Rev. A. N. Morck, Olds, Alberta; the Rev. P .W. Ringdal, Simpson, Sask. Other councillors present—the Rev. J. E. Bergbusch, Saskatoon; the Rev. G. O. Evenson, Edmonton; the Rev. V. J. Eylands, Winnipeg; the Rev. Adelbert Goos, Saskatoon; the Rev. G. A. Heimann, D.D., Winnipeg; the Rev. Edward Krempin, Calgary; the Rev. Henry Kroeger, Winnipeg; the Rev. J. H. Reble, D.D., Kitchener; the Rev. John Schmieder, D.D., Kitchener; the Rev. C. H. Whitteker, D.D., Bridgewater, Nova Scotia.

A unanimous call was extended to the Rev. W. A. Mehlenbacher, Hamilton, Ontario, to become full-time Executive Director.

Lutherans Hear Mau Mau Terrorizes Christians

Chicago—Native Christians are being terrorized by the Mau Mau, secret society in East Africa, a Lutheran missionary said here

Donald Flatt, educational secretary of the Lutheran Church of North Tanganyika, described conditions in Kenya to executives of 11 Lutheran bodies attending the 34th annual meeting of the Lutheran Foreign Mission Conference.

Mr. Flatt cited a case in which a Negro servant of a missionary in Nairobi had been attacked.

He said, however, that Tanganyika was free of racial tension and that Lutheran missionary work was on the increase there. Mr. Flatt reported that there now are between 80,000 and 90,000 Lutherans in North Tanganyika as compared to 30,000 in 1940.

Dr. Paul C. Empie, executive secretary of the National Lutheran Council, said that the Council had voted its Commission an Younger Churches and Orphaned Missions a 1953 budget of $800,000 for work in Ethiopia, Tanganyika, South America, New Guinea, Indonesia, China, Japan, India and Palestine.

"Orphaned missions" are those, originally sponsored by European Lutheran Churches, cut off from their supporting bodies by the last war.

The Churches of Norway and Denmark have begun resumption of active work in the foreign fields but missions instituted by Lutheran Churches of Germany and Finland still require aid from American churches, Dr. Empie said.

In Tanganyika, property of the German Churches is administered for them by American missionaries, he said, although there are now 10 or 12 German Lutherans working in the area again under American supervision.

——0——

German Theologian Rejects Bishopric Over Niemoeller Issue

Oldenburg, Germany—Dr. Wilhelm Hahn of Heidelberg has announced that he will not accept the post of Bishop of the Evangelical Church of Oldenburg, it was reported here.

Church sources said this action had no precedent in the history of the Evangelical Church in Germany.

The Oldenburg synod had elected the prominent theologian of Heidelberg University to succeed Bishop Wilhelm Staehlin who retired in July because of old age.

Dr. Hahn gave as the reason for his rejection of the bishopric that it had not been possible to iron out "tensions" within the Oldenburg Church leadership which developed during his election last June.

These "tensions" reportedly stem largely from differences of opinion among Oldenburg Church officials concerning the activities of Pastor Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, and head of the foreign office of the Evangelical Church in Germany (EKID).

Dr. Hahn, although a member of the EKID's "Confessional" group headed by Pastor Niemoeller, is said to oppose the latter's policies.

A few weeks prior to his scheduled installation on Dec. 12 Bishop-elect Hahn had asked that the ceremony be postponed in order to give him time for consideration.

——0——

Dibelius Sees Germany Christian-Communist Battleground

Denver—God has made Germany a battlefield in the big fight between Christian civilization and the materialistic religion of Communism, Bishop Otto Dibelius of Berlin told the biennial assembly of the National Council of Churches here.

Bishop Dibelius, who heads the Evangelical Church in Germany, said:

"We realize that it is a fatal question for all the world whether we Christians in Germany withstand and finally win, or whether we will succumb to the materialistic philosophy of the East.

"Nobody can relieve us from this responsibility. Nobody can help us in this decisive question."

The bishop said that "a religion can be conquered only through another religion which proves to be stronger. Communism will be conquered only through the Christian faith."

He reported that church services in East Germany are better attended than ever before, although Communist tactics frequently force the people to work on Sundays. The number of church workers constantly increases, he added.

There are fewer convinced Communists in East Germany than there are in West Germany, Bishop Dibelius said.

"In the West people know only the Communist program; in the East they know the Communist regime," he explained. "To them it is a harsh reality."

But he warned that in 10 years' time the situation may change because "Communist propaganda is not entirely without effect, espe among youth."

"The Communists do not one bit from their predecessors National Socialists," he said. youth is the target group for propaganda. Young people are in responsible positions. It is extraordinary that a 22-year-ol comes mayor of a town of 1 people. There are railway st designated as railway stations of German Youth. There the st master may be 18 years of age, all who work with him are you Such things impress youth.

"Therefore, the whole ire of Communists is poured on the work of the church. They have yet dared to prohibit our youth completely, as has been done in isa, for example. But youth wo restricted to small meetings in p rooms.

"Until now, however, the me of the religious youth groups succeeded in meeting in large bers. There is a trait of joy and or among these church youths. T a test for them. Each day mea new confession of faith. And the it, too."

Bishop Dibelius said the Churc a whole occupies a position of g er importance in present-day p life in Germany than ever before

——0——

East German Press Assails Dibelius

Berlin—East Germany's Comm press launched sharp attacks on op Otto Dibelius, head of the E gelical Church in Germany for s ments he made in the United St

Bishop Dibelius was labeled a t or who has "placed himself ou the community of upright Germa

(At Denver, Colo., the bishop the biennial assembly of the Nati Council of Churches that there fewer convinced Communists in Germany than in the Western because the Westerners know the Communist program and Easterners know the Communist gime.)

The Soviet zone papers said Bi Dibelius "obviously intends to port the U.S. politically in its c inal plans by abusing religion."

They declared that "Dibelius God, but means America, which mapped Europe as the battlegr of the new world war."

Asserting that the bishop had " himself" to the war-mongers, the pers added:

"Those who become the warmon-rs' servant will share the fate of eir defeat."

——0——

nference on vangelism

The 17th annual Midwinter Evan-listic Conference, sponsored by the utheran Evangelistic Movement, will eet January 27—February 1, in inneapolis. Sessions this year will at the First Augustana and Cen-al Lutheran Churches. Speakers heduled are Dr. Wilbur M. Smith, ev. T. W. Maakestad, Dr. Oscar C. anson, Rev. C. E. Walstad, Rev. E. . Strom, Rev. Evald J. Conrad, Mr. harles Troutman, Rev. Clair Jen-ngs, and others.

The program is built around the eme, "Rightly Dividing the Word Truth."

——0——

rotestant Navy haplains Promoted

Washington, D.C.—Five Protestant haplains have been advanced to the ank of Captain, second highest in e United States Navy chaplains rps, the Navy Department an-ounced.

They are Robert M. Schwyhart of rundy Center, Iowa (American Bap-st); Martell H. Twitchell of Bel-ont, Miss. (Methodist); Paul W. J. ickman of Anaheim, Calif. (Ameri-an Lutheran); Emil F. Redman, of enno, S. D. (American Lutheran), nd Harris W. Howe of Lynn, Mass. American Baptist).

——0——

erman Synod Head Founds ew Political Party

Frankfurt, Germany—Dr. Gustav einemann, president of the Synod f the Evangelical Church in Ger-nany (EKID), has founded a new olitical party here.

The new group calls itself "Ge-amtdeutsche Volkspartei" (All-Ger-an People's Party). It will fight est Germany's integration into est European defense efforts and romote the reunification of Ger-many.

Dr. Heinemann resigned from the hristian Democratic Union party, of hich he was a leader.

Co-founders of the new aprty in-clude Mrs. Helene Wessel and Dr. ans Bodensteiner, formerly promin-nt members of the Catholic Center Party and the Christian Democratic Union, respectively.

Among those attending the constitutional meeting were several leaders of the EKID's Confessional wing which is known for its opposition to rearmament. The group included Pastor Herbert Mochalski of Darmstadt, manager of the Confessional Church's Brethren Council which is headed by Pastor Martin Niemoeller, EKID foreign secretary.

Dr. Heinemann is himself a member of the Confessional Church and has become a key leader of this group's anti-rearmament campaigns.

The 53-year-old synod president, who also is a member of the EKID Council, resigned as West German Interior Minister in 1950 because of oppostion to the "rearmament policy" of Chancellor Konrad Adenauer.

His statements and political activities resulting from this opposition have been frequently utilized by Communist propagandists to bolster the Eastern "peace" campaign and anti-Western agitation.

Last year, Dr. Heinemann founded the "Emergency Union for Peace in Europe" which described itself as "the mouthpiece of those non-Communist Germans who oppose the rearmament policy of the West German government and who advocate a German neutrality."

by CASPER C. SKINSNES

SCALPEL AND CROSS IN HONAN

A fascinating, challenging book that will absorb your thoughts long after you have finished reading. It is the story of how medical missionary Dr. Skinsnes brought Christian healing to thousands in an inland province of China. Packed into his narrative are many gripping personal stories of the work of medical missions.

$3.50

20 FUNERAL SERMONS

by Pastors of The Evangelical Lutheran Church

The question of what one can say to those whose loved ones have passed away is answered in these twenty Christ-centered sermons that ring with a message of hope. The sermons testify clearly to the life-giving power which comes from Christ, comforting the sorrowing with the steadying truth of God's salvation in Jesus Christ.

The sermons are divided into several categories to cover a wide range of circumstances of death. Pastors will find special value in the supplement at the end of the book containing 405 carefully selected sermon texts for funerals.

$3.00

At your bookstore or

AUGSBURG PUBLISHING HOUSE • MINNEAPOLIS 15, MINNESOTA

Bishop Sherrill Opposes Broadening National Council Basis

Denver—Strong opposition to proposals to broaden the theological basis of the National Council of Churches was voiced by the Rt. Rev. Henry Knox Sherrill, retiring president, in an address reviewing the council's experience in its first two years.

Bishop Sherrill, presiding bishop of the Protestant Episcopal Church, said the first two years had convinced him of the "overwhelming importance" of the words in the constitution, "when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour."

"There were, and are, those who feel that the National Council of Churches should be all inclusive, without any theological limitation," Bishop Sherrill said. "The sincerity and broad sympathetic spirit of these is beyond question.

"But I would state without any hesitation in my mind that this phrase is central and essential to the continued life of the council. If this were in any way to be changed, whether by direction or indirection, it is my considered judgment that the council would break asunder.

"This is not, I believe, an evidence of intolerance, or of exclusiveness. We are always ready as a council to cooperate wtih men and women of goodwill but there must be the deepest basis of fellowship among ourselves.

"What has drawn us together? What in the face of important differences holds us together? We share of course, desire for a world at peace and a faith in human brotherhood as well as in many other humanitarian worthwhile causes. But the real uniting power is that we find in Jesus Christ our Lord and Saviour. In that fact is the heart of our cooperative effort."

——0——

National Council Reaffirms Doctrinal Basis

Denver—A Church must still recognize Jesus Christ as "divine Lord and Saviour" in order to get into the National Council of Churches, America's largest religious organization.

That principle was re-established here at the Council's second biennial assembly.

A Quaker group belonging to the Council—the Religious Society of Friends of Philadelphia and Vicinity—had asked that its constitution be amended to embrace "all those who want to join in seeking to bring God's kingdom in the world."

This change might have opened the door of the Council to the Unitarian Church (80,000 members) and the Universalist Church (64,000 members). These have been barred from joining because their doctrine does not proclaim the divinity of Christ.

The committee on constitution and bylaws rejected the proposed change, and the assembly accepted its action. Also rejected was a request to stiffen the constitution and limit membership to Churches which believed that Jesus Christ was specifically "God," and not merely "divine Lord."

——0——

Rhode Island Council not Represented at Denver

Providence, R. I.—A doctrinal disagreement between the Rhode Island Council of Churches and the National Council of Churches resulted in the state body not being represented at the biennial meeting in Denver, Colo., of the national organization's Division of Christian Education.

Dr. Earl H. Tomlin, executive secretary, said here that the Rhode Island Council's administrative committee had decided not to send any of its four designated delegates to the Denver conference after the Christian Education Division had rejected one of them.

He implied that the rejected delegate belongs to a denomination which is not a member of the National Council. The only constituent member denomination of the Rhode Island Council which is not also a member of the National Council is the Rhode Island Universalist Convention.

The doctrinal difference is over the preamble to the National Council's constitution which refers to Christ as "Divine Lord and Savior." The state body's constitutional preamble speaks only of "followers of Christ," "allegiance to Christ," and seeking to "express His spirit through a cooperative endeavor."

The state council's doctrinal position has kept the Protestant Episcopal Church and the Augustana Lutheran Church in Rhode Island—both charter members of the National Council—from joining the organization.

——0——

Methodist Bishop Heads National Council of Churches

Denver—Methodist Bishop William C. Martin of Dallas, Tex., was elected president of the National Council of Churches at its second biennial assembly here.

He succeeds the Rt. Rev. He Knox Sherrill of New York, pre ing bishop of the Protestant Epi pal Church, the Council's first p dent, who was not eligible for ree tion.

Bishop Martin, 59, is vice presi of the Council of Bishops of Methodist Church.

——0——

Greek Orthodox Church Joins National Council

Denver—The Greek Orthod Church in America was accepted to membership of the National Co cil of Churches at its second ass bly here.

With more than a million memb it becomes the 30th communion the National Council and the f Eastern Orthodox body. The oth are the Romanian Orthodox Chu of America, the Russian Ortho Church of America, the Syrian An chan Orthodox Church and Ukranian Orthodox Church of An ica.

Archbishop Michael of New Y head of the Greek Orthodox Ar diocese of North and South Amer told the assembly that his Chu would cooperate "in that spirit of ter sincerity and honesty wh should distinguish all Christians."

He said the Greek Orthod Church "believes in the principle t every Church represented in Council should refrain from croaching on the membership of other participating Churches trusts that this will be faithfully served, strictly and without exc tion."

——0——

Asks American Churches Reaffirm Support of UN

Denver—It is time for Ameri churches to reaffirm their support the United Nations, a national P testant leader said here in a sha blast at critics who claim the UN "washed up."

Dr. Walter W. Van Kirk, execut director of the Department of Int national Justice and Good Will of National Council of Churches, spo at a meeting of Methodist clergym on the eve of the Council's secc general assembly.

Dr. Van Kirk admitted that the U so far had not been able to halt armaments race or bring the East a West together. But he added:

"It would be a catastrophe if this solemn hour of the world's h tory the United Nations were abs doned by its friends."

ose who call the UN a failure indulging in "dangerous and irponsible" gossip, Dr. Van Kirk

f there are subversives operating er the cloak of the United Na-s," he said, "let them be cast out, quickly. If the structure of the ed Nations has been proved faulet that structure be strengthened. he veto exercised by the great ers is hamstringing the United ons, let serious thought be given o how the use of the veto can be lified.

But let us be done with this talk ut the United Nations being washup."

he Council official said the deism and discouragement being exssed by some clergymen about the was "appalling."

e asserted that the UN was the organization holding together a ld that might otherwise fall apart he reminded his listeners that the ional Council was "four square" ind the UN.

——0——

testant Journals Propose nference to End Colombia Strife

Philadelphia—An American Presterian magazine and an English reious journal have proposed a conence of Roman Catholics, Protests and government representatives Colombia to end "persecution" of otestants in that country.

Presbyterian Life, biweekly magae published here by the Presbyter- Church in the USA, and the Brit- Weekly, a Protestant journal, de the proposal jointly in their itorial columns.

They suggested the conference be ld either the week before or the ek after a scheduled Latin-American tholic Congress on Rural Life. e Rural Life meeting will be held n. 11 - 18 in Manizales, Colombia.

The publications also suggested at representatives of the United Nans and the U.S., British and Canian governments be invited to atnd the conference.

Presbyterian Life said that "persetion" of Protestants in Colombia gan in 1949. Despite protests, restutions, promises, claims of investition and hot denials, nothing has en done yet to remedy the situaon, it added.

The publication said more than 100 urches have been "bombed, burnl, stoned or closed." One out of evy 15 Protestants in Colombia has been "mistreated because of his faith," it declared.

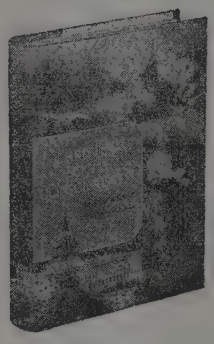
"Certainly," the Presbyterian editorial continued, "there are thousands of Roman Catholics in Colombia who want this business to stop just as earnestly as do the Protestants.

"But unless their government or hierarchy acts, the persecutions will not end. The Protestant Church in Colombia is there to stay. It's time the government and the hierarchy realized this fact and stopped fooling themselves. Persecution strengthens; it does not weaken."

Congress on Prophecy Issues Manifesto

New York—A manifesto urging the world's Christian Churches to re-emphasize "the inspired Word of God" and asking Jews to "seriously study their own Scripture's prophetic teachings" was adopted by the First International Congress on Prophecy here.

Some 1,500 clergymen and laymen attended the conference's final session to hear an address by Dr. Hyman J. Appelman of Philadelphia, president of the American Association for Jewish Evangelism.



Just off the Press

Christian Social Consciousness

An Introduction to Christian Sociology

By

A. D. MATTSON

As the subtitle suggests, the author has intended his book to be an Introduction to Christian Sociology. The chief value of the book, he says, lies in the principles enunciated. The suggested programs and techniques are only by way of illustration. One soon discovers, however, that the book deals in earnest with actual contemporary problems.

Although the book has been written primarily with the seminary student and the pastor in mind, the urgent nature of its contents and emphasis makes it interesting and valuable to a wide circle of readers. Its adequacy as a text-book is readily apparent. $3.50

Augustana Book Concern
Rock Island, Illinois

Branch stores at
Minneapolis 2, Minn.
55 So. Ninth Street
619 Utilities Bldg.,
327 So. LaSalle St.,
Chicago 4, Illinois

The Congress was sponsored jointly by the Association and an interdenominational committee of 60 Protestant churchmen. Dr. John W. Bradbury, editor of The Watchman-Examiner, weekly Baptist journal, was chairman.

"Today the whole world lives in fear of annihilation," the manifesto said. "Many nations are exhausted, disillusioned and revolutionary. There is no human authoritative voice to guide the people of the earth to peace, righteousness and justice. . .

"We believe that the world is moving irresistibly toward the consummation of all things and that the coming of Christ for His Church is imminent. . . We express our profound belief, therefore, that the need of all mankind, whether Jew, Gentile or the Church, is satisfied in the provisions of the Gospel of Christ."

The manifesto warned the nations of the world that "war is their own ultimate destroyer, turning men into haters of their kind and thus hindering the purpose of God in the Gospel of Christ which is love."

"Therefore," the manifesto added, "we believe that it behooves all people, everywhere, to give heed to the invitation of God that now is the accepted time, now is the day of salvation."

——0——

Newspaper Gives Entire Front Page to Religious Appeal

Norwalk, Conn.—This city's daily newspaper, The Norwalk Hour, turned over the entire front page of its Nov. 19 edition to an editorial urging Americans to strive for a Christian world and to "give a little more of yourselves to God's purpose."

The editorial appeared in three columns of 24-point type (average newspaper type-size is 8-point) under a two-line streamer across the page saying "In the Balance—The Christian World."

The startling action brought the newspaper a flood of congratulatory letters, telegrams and phone calls from laymen and clergymen of all religious groups.

The front-page editorial said:

"The situation of our world today is so grave that every American must be ready to face facts and be willing to seriously ask himself, "What can I do about it?"

"We think the situation boils down to asking yourself this simple question: 'Just how important is it TO ME to be living in what is generally called a Christian world?'

"No one can deny that there is a serious decline in moral concepts. Too many of us are willing to say that we are Christians, but when it comes to living a Christian life we do so on our own terms."

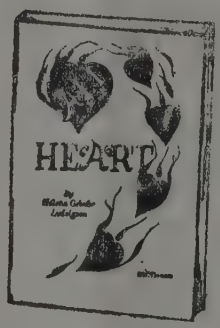
The time to do something is now, the editorial continued, "if you want to safeguard your heritage so that your children will have a better chance to live in peace, happiness and security in a truly Christian world."

Russian Church Held Communist Propaganda Tool

Washington, D. C.—A charge the Russian Orthodox Church has come an organ of the Soviet S and a "conspicious" part of the C munist party propaganda appar was made here by a Senate group

The Russian Church role was scribed in a staff study of the So propaganda program by the Subc mittee on Overseas Information grams, a unit of the Senate For Relations Committee.

The most important function



"All Heart"

By

HELENA GEBUHR LUDVIGSEN

TITLE: "All Heart"
PUBLISHER: Lutheran Publishing House
CLASSIFICATION: Missions—Biography
AUTHOR: Helena Gebuhr Ludvigsen
PRICE: (Cloth) $2.25 (Paper) $1.50
NUMBER OF PAGES: 225
PUBLISHED: October 23, 1952

The fascinating story of the life and work of H. P. Borresen, the man whose intimate relation with God made possible the astounding results in the Lutheran Mission he founded among the Santals in N. E. India. Written in lively story form by Helena Gebuhr Ludvigsen, widely-known editor of the LITTLE LUTHERAN, it is a story that you will enjoy reading. Order now!

Lutheran Publishing House
200 SOUTH FIFTH STREET
BLAIR, NEBRASKA

ed at present to the Orthodox rch and "to all denominations of stianity and other religions with erents in the Soviet bloc," the report said, is to serve as the tual vanguard for the Commun- 'peace offensive."

There has been a deliberate iden- ation of religion with the strug- of the Communist 'peace-loving up' against the Devil—incarnate he 'Wall Street warmongers,'" the y said.

Another function assigned church ups is that of "a subservient liai- " between free nations and the tical operators of the Kremlin, report continued.

h this scheme, the Russian Ortho- Church tries to maintain its as- dency over Orthodox groups in er lands in order "to add to Mos- 's prestige by representing it as chief reservoir of pure Ortho- y."

he churches of the Soviet Union plement these assigned propaganda ctions, the study said, by sending eated missions of church dignitar- abroad and by inviting ideologi- ly suitable co-religionists to visit scow.

By these means, the churches at- npt, with partial success, to spread gospel of the great Stalin," the ort said, "and the revelation of Soviet Union as a land of peace l tolerance, of smiling plenty and eatness."

The report also warned of the sub- rsive propaganda efforts of other oups such as the World Peace uncil, the World Federation of mocratic Youth, the International ion of Students, and the World deration of Trade Unions, all of hich were said to be divisions of the eatest centrally-controlled and op- ated propaganda apparatus ever sembled in the world.

——0——

rotestants Ask Aid Spain Be Withheld

Washington, D. C.—Four hundred rotestant ministers and laymen have ked President Truman to withhold nancial aid from Spain until "dis- imination" against Spanish Protes- nts is eliminated.

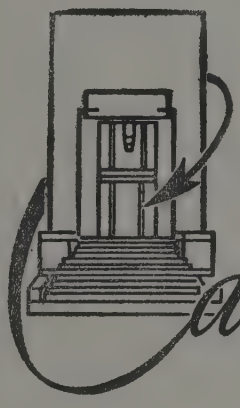
They also urged that "no consider- ion be given to an alliance" be- een Spain and the U.S. "until the panish government establishes full vil rights and freedom of faith and orship in Spain."

A letter containing the proposals as delivered at the White House by a delegation of Protestants. Signers included:

Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Charles Clayton Morrison, former editor of the Christian Century; the Rev. Donald B. Cloward, executive secretary of the Council on Christian Social Progress of the American Baptist Convention; Dr. Henry Sloane Coffin, president emeritus of Union Theological Seminary and former moderator of the Presbyterian Church in the U.S.A.; Dr. Georgia E. Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., and Dr. Halford E. Luccock, professor of homiletics at Yale Divinity School.

Charles I. Stewart of New York, an Episcopal layman serving as secretary of the group, said the signers were acting as individuals and did not speak for their churches or organizations.

Their letter urged President Truman to cleanse "the bitter contradiction of American money used to keep in power a foreign ogvernment which encourages the persecution of men, women and children because they confess the same Protestant faith as do the majority of Americans, from whom the money comes."



PLAN A *Career*

You are invited to consider the opportunities of life insurance underwriting with Lutheran Mutual. A career with our Company is not a product of chance but of careful design.

Lutheran Mutual offers its men satisfaction, security, excellent remuneration, and the closest cooperation between Home Office and Field Force.

Through conservative and careful selection of risks, Lutheran Mutual has been able to keep its mortality rate and net cost low. This makes it possible to present the best in protection at a moderate cost. The percentage of written business that stays in effect is remarkably high. That's good for the policyholder, the Company, and the underwriter.

You won't be left to pursue your work unaided. Lutheran Mutual makes available attractive literature and many other selling aids. Provision is made for broad educational opportunities. The relation between managers and underwriters is a friendly one. Yet your time, your energy, and your skills are yours to command.

Write today for the name of your nearest General Agent who will be glad to tell you more about a career with Lutheran Mutual.

with — Lutheran Mutual

LIFE INSURANCE COMPANY

HOME OFFICE • WATERLOO, IOWA

Send me complete details about your AGENCY CONTRACT

Name_____ Age_____

Address _____

City_____ State_____

The group cited a pastoral letter issued by Pedro Cardinal Sekura y Saenz, Archbishop of Seville, which cautioned Spaniards against "tolerance and benevolence toward Protestants."

"We have always been distressed by the cruel discrimination of the present Spanish government against our Spanish brethren of Protestant faith," the letter said.

"Protestants cannot practice as physicians, lawyers, teachers or hold public office. Baptism, marriage or other spiritual comfort received at the hands of their own ministers, or in accordance with the rites of their own communions, have no legal recognition.

"Protestants," the letter continued, "cannot advertise, call public attention to their religious buildings or make public announcement of the hour or place of their religious services.

They are forbidden to organize new congregations, establish new places of worship, operate schools for the children or recreational centers for their people."

——0——

Railroad to Expand Advertising Program Stressing Faith

Dallas, Tex.—The Texas and Pacific Railway Company, with headquarters here, announced plans to buy space in 120 newspapers and numerous magazines next year for an advertising program built around the theme that the future of the country depends on faith in God, ourselves, fellow men and freedom.

W. G. Vollmer, president of the company, said the advertising theme for the coming year was decided upon following excellent public reception of a similar series of ads on a limited scale during the past year.

More than 250,000 cards and letters were received by the railroad, Mr. Vollmer said.

"We were impressed by the fact that nearly all of them indicated there was a strong need for a revival of simple, personal trust. In other words . . . faith," he said.

"The more we considered faith, the more we were convinced that many of today's problems could be overcome if we had more faith in God and His infinite power. . . more faith in ourselves and own own ability . . . more faith in our fellow men and their innate honesty and sense of fair play. . . more faith in freedom itself."

Clergymen Criticize Bible-Burning Minister

Raleigh, N. C.—Clergymen of various denominations in North Carolina have taken issue with the Rocky Mount, N. C., Baptist minister who announced he would burn a copy of the Revised Standard Version of the Bible in his church because it is "a modernistic interpretation."

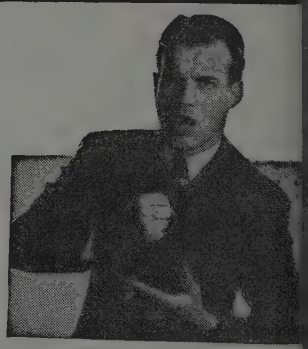
The minister, the Rev. Martin Luther Hux, who withdrew from the Southern Baptist Convention six years ago in protest against its "modernism," said he had obtained permission from the Rocky Mount fire department to hold the book-b ing.

Although his objections to the Bible version are many, Mr. Hu most vehement in denouncing i changing "virgin" to "young wor in Isaiah VII;14, an action he "a deliberate attack upon our his Christian faith."

One of those taking issue Mr. Hux was Dr. Broadus Jones, tor of First Baptist church here, said that "the Baptist denomina certainly doesn't agree with suc statement."

"It makes one doubt the lear

Whom Are You REFUSING When You Say "NO" to Life Insurance?



Saying "NO" to life insurance does not eliminate the need for it. All you do is put off the time when the problem that life insurance could answer for you must be met . . . either by you ***alone*** in your later years, or by your family ***alone*** if you should not be there to provide for them. Find out ***now*** how you can easily solve your retirement and family protection problems. It costs you nothing!

MAIL THIS TODAY

If I save $_____ a week, how much guaranteed income can my family have?
How much monthy income can I have at age 60 ☐ 65 ☐

Name_____ Age_____

Address_____

City_____ State_____

THIS IS *Your* LIFE INSURANCE SOCIETY

Lutheran Brotherhood

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 SECOND AVENUE SOUTH • MINNEAPOLIS 2, MINN.

ch people, if not their religion," ones said.

A. Huggins of Raleigh, general tary of the Baptist State Con- on of North Carolina, pointed hat Mr. Hux and his congrega- were not affiliated with the ention.

—0—

lamentalist Group Denies sorship of Bible-Burnings

w York—A spokesman for the rican Council of Christian rches denied here that the funda- talist organization was sponsor- a series of Bible-burnings around country.

Ve appreciate the zeal of people are taking this method of letting public know how they feel about new Revised Standard Version he Bible," the spokesman said. , although the Council is strong- pposed to the new Bible version, as not sponsored nor recommend- uch demonstrations."

report from Shelbyville, Tenn., ed the Rev. John W. Dysart, Bi- Presbyterian church pastor, as g that a public burning of the e scheduled in his church "and lar ceremonies around the na- " were sponsored by the Ameri- Council.

nother report from Akron, O., that the Rev. Bill Denton would a copy of the R.S.V. at the Fur- Street mission in that city.

he Bible-burnings were touched off . 30 at Rocky Mount, N. C., where Rev. Martin Luther Hux public- urned a copy of the R.S.V. in ple Baptist church as an expres- of his objections to what he ed "a modernistic interpretation."

r. Hux withdrew from the South- Baptist Convention six years ago rotest against its modernism."

hile disclaiming responsibility these incidents, the American ncil spokesman said the organiza- will sponsor a series of "Back to Bible" rallies on Jan. 30 in var- U. S. cities as a "united protest" nst the new Bible version.

he spokesman said that "unfavor- reaction" to the new Bible ver- is widespread among fundamen- t groups.

—0—

estant Lawyers Ask y Prayer in Schools

ew York—Approval of the State d of Regents' proposal that pub- school classes be opened with a prayer was urged on the Board Education here in a letter from the Protestant Lawyers Association of Brooklyn.

Alfred C. McKenzie, president of the group, said its board of directors was "amazed" that opposition to the proposal had been expressed at a Board of Education hearing. It also was amazed, he said, that Col. Arthur Levitt, a school board member, had suggested substituting the singing of stanzas of "America" for the proposed prayer.

Asserting that "religion contributed much to the development of the public school system," the letter said that banning the proposed non-sectarian prayer would be "denuding our schools of religion to the point of absurdity."

"Part of the American way of life," Mr. McKenzie continued, "is to have a rabbi, priest or minister invoke the blessing of God on legislative assemblies, national political conventions and other civic and public meetings.

"Far from creating tensions, as charged by some speakers at the school board hearing, a non-sectarian prayer would create unity."

The lawyers' association letter was adressed to Andrew G. Clauson, Board of Education president.

Meanwhile, another endorsement of the Regents' proposal was forthcoming from the American Education Association, an organiaztion of parents and teachers. A resolution adopted by the association approved the school prayer idea and called the proposed singing of "America" an "evasion of the issue."

—0—

Laymen Want Bible Read in All Schools

Denver—Enactment of laws in all states requiring Bible reading in public schools has been urged by United Church Men, laymen's branch of the National Council of Churches.

Indorsing a proposal made by Rep. Walter H. Judd (R-Minn.), the United Church Men said:

"It is our faith and judgment that the reading of the Bible and the Lord's Prayer to the youth of our land within our schools without preachment or comment would have a wholesome and moralizing influence in the building of a strong nation.

"Hence, we urge appropriate action to be taken in the several states and all localities to effectuate the interests and purpose" of the Judd proposal.

Congressman Judd's report noted that a recent survey showed that Bible reading in public schools is required by law in 12 states, and prohibited by law in nine other states. The report further indicated that 17 states are silent regarding Bible reading in schools, and the other 10 will "permit" the decision of any local school unit to read the Bible:

"We must as Christian citizens, recognizing our responsibility for the oncoming generations, seek immediately to re-establish the reading of the Holy Scriptures in the public schools of those states which prohibit or are neutral about this responsibility," the Judd report declared.

—0—

Dulles Says America Needs Spiritual Revival

Denver—America needs a "spiritual revival" to give purpose to its freedom, John Foster Dulles told the General Assembly of the National Council of Churches.

Mr. Dulles, an active Protestant layman who will become Secretary of State in President-elect Eisenhower's administration, said today's need is for "a fresh demonstration of what to do with freedom."

To some extent, the American environment has "gone wrong," he said. But he added that there was no reason why this condition could not be changed.

"Our present lapses are merely due to the fact that the demands made of us have been so largely in military, material and defensive terms that the indispensable role of the spirit has been forgotten," Mr. Dulles said.

"The need is for a spiritual revival, so that our people will demonstrate dramatically their righteous purpose, a purpose which will be universal in its appeal, peaceful in its methods and intense in its dedication."

Court Voids Zoning Restriction Against Jehovah's Witnesses Church

Decatur, Ind.—A Jehovah's Witnesses group is proceeding with plans to erect a church in the residential section here after a city zoning board ruling against it was held "unconstitutional" in Circuit Court.

The board had rejected the group's petition to build the church on the desired site, saying it would "violate frontage regulations."

In granting the sect's appeal from this ruling, Judge Myles F. Parrish said that the board's action was "arbitrary and unreasonable."

—0—

Dibelius Pledges Fight to Prevent Church Cleavage

Berlin—Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), promised here that the Church would fight to prevent Soviet Zone parishes from being completely separated from the Church in West Germany.

The bishop, at a meeting of the Berlin-Brandenburg Synod of the Church in West Berlin, told how the Church's operations had been hamstrung by the closing of the border between West Berlin and the surrounding Soviet Zone.

The border was blocked last June by the East German Communist government.

Bishop Dibelius said, however, that despite arbitrary political boundaries, the feeling of unity among EKID parishes was stronger than ever.

"We are to remain one Church," he said, "and we refuse to recognize that men residing in our Church's East German parishes feel, think and judge differently from those living in the West."

He said the Church must preserve the spiritual community and keep the feeling of solidarity alive.

"For our Church's and our people's sake," he added, "we cannot and will not abandon this task."

Bishop Dibelius said that of the entire Berlin-Brandenburg church administration, which has been in West Berlin for many years, only he and Dean Heinrich Grueber were allowed to visit Soviet Zone parishes.

Two-thirds of the synod's six million members are in the Soviet Zone.

The Church tried to set up central administration offices in the Soviet sector of Berlin, the bishop said, but so far the East German Communist government has refused to issue necessary licenses.

It also has refused to give residence permits for West Berlin Church officials, who were ready to move into the new administration offices, Bishop Dibelius said.

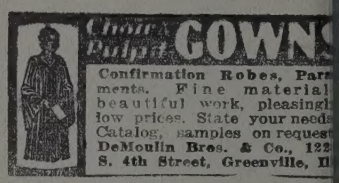
He condemned the ousting of Berlin theology students from Berlin University. The Evan leader also charged that the Ch existence was threatened by the munist refusal to issue entry p for West German seminarians clergymen.

This refusal makes it impossib said, to relieve East Germany's shortage of clergy.

Bishop Dibelius indicated that situation continues, the Church on a larger scale, admit laymen out theological training to pastor fices.

In the Soviet Zone, he said, home mission building after an has been taken away from the C on the pretext that it is Western erty.

The bishop reported that Chur lief work in the Soviet sector had "paralyzed" by the sealing of the der.



TIME TO RENEW!!
THE LUTHERAN OUTLOOK

— — the magazine with a truly LUTHERAN Christian outlook on current religious and world affairs.

U. S. Subscription Rates:		Foreign Rates:	
One year	$3.00	One year	$4.00
Two years	$5.00	Two years	$6.00

MAY WE RECEIVE YOUR RENEWAL BY RETURN MAIL?

If you have a pastor or layman friend who does not now receive this magazine, send him a gift subscription, or write us to send him an examination copy.

The address is:

THE LUTHERAN OUTLOOK
200 South Fifth Street Blair, Nebraska

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

ican Lutherans Oppose bling to Raise Church Funds

verly, Ia.—All forms of gambling "other offensive methods that t be used to raise funds for church " were condemned by the Ameri- Lutheran Church at its 12th bien- convention here.

adopted resolution declared that anical devices for money raising e church, such as suppers, bazaars, and carnivals, "belittle the cause hrist. . . .and are not in keeping the fundamental principles of stian giving."

cepting the report of its Board of h Education, the convention urged cal congregations to sponsor week- church schools, including released- classes, the legality of which has established by the United States eme Court. About 200 of the lat- chools were operated by ALC con- ations last year.

need for teachers in the Christian rch also was stressed. It was re- d that ALC congregations conduct- 4 parochial schools last year, with e than 3,000 pupils enrolled.

he report of the Board of Higher cation revealed that enrollments at Church's theological seminaries at uque, Ia., Columbus, O., and Saska- , Canada, have reached an all-time of 368 students.

otal enrollment in the ALC's four eges, it was reported, exceeds that ast year, with 2,213 students in all. vas noted that more than one-third he students are preparing for full- e church service.

pproval was given to the Church's ticipation in the production of a full- gth dramatic motion picture of the of Martin Luther.

he Luther film is being sponsored the church bodies associated in the ional Lutheran Council and by the theran Church-Missouri Synod, ich have contributed nearly $500,000 he project. Producer of the film is is de Rochemont Associates. It was t in Germany last summer and will ready for showing next spring.

he delegates accepted an invitation m St. John Lutheran church of Bea- e, Nebr., to hold its convention there 1954. It will mark the first time t the American Lutheran Church ever met west of Iowa.

—o—

herans Revise aconess Rules

eattle, Wash.—A radical revision of s for its deaconesses, to make full-time church work more attractive to young women, was approved by the 18th biennial convention of the United Lutheran Church in America here.

For a century women enlisting as deaconesses have worn regulation garb and have served without salary. Their support was guaranteed by the mother-houses to which they belonged.

The convention's action makes acceptance of salaries and the wearing of the traditional gray or black diaconate uniform matters of choice.

It was reported that the number of deaconesses in service in the United Lutheran Church seldom exceeds 200. It is hoped that the convention's action will attract more recruits.

—o—

United Lutheran Board Opposes Clergy Social Security

Seattle, Wash.—Opposition to the extension of federal social security to ordained clergymen was voiced in a statement made to the 18th biennial convention of the United Lutheran Church in America here by the denomination's Executive Board.

The statement argued that the principle of Church-State separation would be violated by entering clergymen for social security benefits.

Following the Executive Board statement the convention asked the Church's Board of Social Missions to study the advisability of such benefits for ministers.

—o—

Midland College
Fremont, Nebraska
Liberal Arts and Pre-professional Education
Under Positive Christian Influence
FULLY ACCREDITED

Directory of Schools
of the
American Lutheran Conference

Who Wants This Space?

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
Liberal Arts
College of Education
S. C. Eastvold, President

Enter to Learn — Leave to Serve
AUGUSTANA COLLEGE
Sioux Falls, South Dakota

GUSTAVUS ADOLPHUS COLLEGE
St. Peter, Minnesota
One of America's fine Lutheran Liberal Arts Colleges
Edgar M. Carlson, President

A Positive Christian Emphasis
AUGSBURG COLLEGE
and
THEOLOGICAL SEMINARY
Minneapolis 4, Minnesota

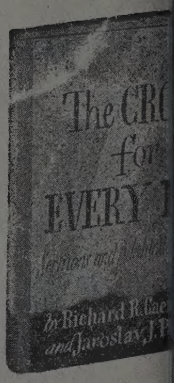
DANA COLLEGE
AND
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
R. E. Morton, President

CAPITAL UNIVERSITY
Columbus 9, Ohio
Fully accredited College of Liberal Arts, Education, Music, Theological Seminary
AMERICAN LUTHERAN CHURCH
H. L. Yochum, President

TEXAS LUTHERAN COLLEGE
Seguin, Texas
The southwest's Lutheran senior college of liberal arts, education, business, music and pre-professional training.
American Lutheran Church
Wm. F. Kraushaar, President

Stimulation for Your 1953 Lenten Preaching Program

THE CROSS FOR EVERY DAY



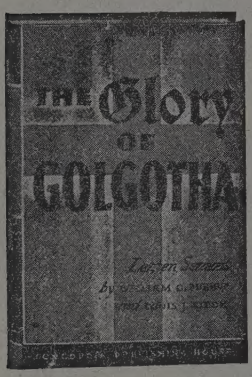
By RICHARD R. CAEMMERER AND JAROSLAV PELIKAN

Here is cross-centered Lenten preaching geared to human needs. The authors have admirably succeeded in relating Christ's Passion to busy, everyday living.

Both series are well written — in modern English — and abound with contemporary expressions and practical applications. An appropriate prayer precedes each sermon.

"Christ's Death Is Our Life," by Richard R. Caemmerer, is the theme of Series One. Series Two, by Jaroslav Pelikan, is built on the theme "Human Problems and the Lenten Lord."

A refreshing innovation is a series of seven independent meditations by each author on the "Seven Last Words." Dr. Caemmerer bases his meditations on the theme "Seven Words of Forgiveness," Dr. Pelikan on the theme "Seven Words for the Church." It should be noted that these meditations are not Good Friday sermons. Rather, they are designed for Tre Ore services or meditations on Good Friday. $1.50 net.



THE GLORY OF GOLGOTHA

By REV. WM. C. BURHOP AND DR. LOUIS J. SIECK

Contains two distinct series of Lenten sermons in which the suffering Christ is exalt as the only Hope for the sinner. — *National Lutheran.* $1.10.

THE ATONING CHRIST

By RICHARD R. CAEMMERER

Strictly logical, the skeleton nowhere protrudes, and practical applications flow wi unstudied ease out of the doctrinal exposition. $1.50.

GREATER LOVE HATH NO MAN

By MARTIN WALKER AND THEOPHIL H. SCHROEDEL

"In these sermons one finds much sound advice for practical Christian living, Christian believing, and Christian meditation." — *Living Church.* $1.25.

OUR GREAT SALVATION

By WM. E. SCHRAMM

Offers a series of timely Lenten sermons, based on John 3:16, and a second series, on the Seven Words from the Cross. $1.00 net.

CONCORDIA PUBLISHING HOUSE
Saint Louis 18, Missouri

Please send me the following LENTEN SERMON BOOKS:

_____ THE CROSS FOR EVERY DAY @ $1.50. No. 15J1121
_____ GREATER LOVE HATH NO MAN @ $1.25 per copy. No. 15J1045
_____ THE ATONING CHRIST @ $1.50 per copy. No. 17J1207
_____ GLORY OF GOLGOTHA @ $1.10 per copy. No. 15J1664
_____ OUR GREAT SALVATION @ $1.00 per copy. No. 17J1465

I enclose $_____

(On all orders for $2.50 or less please add 25c service charge)

Name _____

Address _____

City _____ Zone _____ State _____

CONCORDIA PUBLISHING HOUSE
SAINT LOUIS (
MISSOURI